ŚŪNYASAṀPĀDANE

VOLUME II

KARNATAK UNIVERSITY
DHARWAR

ŚŪNYA SAMPĀDANE

VOLUME II

This is the second volume of *Śūnya-sampādane*, one of the central documents for the study of Vīraśaivism, edited with text, transliteration and English translation for the Karnatak University. The explication of the text and of the mystico-philosophic ideas underlying it has been rendered easier through biographical sketches, critical introductions and explanatory notes. As Dr. A. S. Adke, Vice-Chancellor of the University, observes in his foreword, it is essential for the spiritual health of the world that rational systems of thought should be seen in their dynamic forms, as interpenetrated by living human values. This is precisely what this work enables one to do.

SP-314

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DHARWAR

ŚŪNYA SAṂPĀDANE

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ŚŪNYASAṀPĀDANE

VOLUME II

EDITED WITH

Introduction, Text, Transliteration, Translation,
Notes and Comments

BY

Prof. S. S. Bhoosnurmath
Prof. Armando Menezes

WITH A FOREWORD

BY

Dr. A. S. Adke, B.E., A.M.I.E., Ph.D.
Vice-Chancellor, Karnatak University

KARNATAK UNIVERSITY
DHARWAR

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ACKNOWLEDGEMENT

The Karnatak University is happy to present this 2nd Volume of **Śūnyasaṁpādane** to the interested public. This marks the completion of one more stage in the project of the publication of the translation of the entire **Śūnyasaṁpādane** in five volumes. The University is grateful to the U.G.C. for the generous financial assistance given to the project. On behalf of the University, I am also to express our grateful thanks to the authorities of the Sharada Press for the good printing work expeditiously done.

S. S. Wodeyar
Registrar
Karnatak University

DHARWAR
May 5, 1968

ASSISTANTS

(1) Shri B. T. Shettar, B.A.,B.T.
(2) Vidvan H. P. Malledevaru, M.A., Dip-in-Indology
(3) Shri V. S. Kambi, M.A.,B.Ed.
(4) Shri C. A. Mogali (Writer)
(5) Shri L. I. Rudrakshimath (Typist)

FOREWORD

I am happy to see that the present Volume marks the completion of one more stage in the work of editing the *Śūnyasaṁpādane*, a document of central significance in the philosophy of Vīraśaivism.

If the truth and living value of a faith is not to be measured by numerical strength alone, Vīraśaivism is one of the world's great religions; and the philosophy on which it is based should have a valuable contribution to make to world thought and world culture. It was, therefore, a happy idea to present one of its major texts in English, along with the usual *apparatus criticus* of biographies, critical introductions, explanatory notes, index etc.

Where philosophy is ceasing, more and more, to be a way of life and becoming a mere way of thought, only a 'thinking consideration of things', it is essential for the spiritual health of the world that rational systems of thought should be seen in their dynamic forms, as interpenetrated by living human values.

Apart from the utmost scholastic rigour required in editing such a text, in which religion and philosophy illuminate and enrich each other, it is equally necessary, though without sacrificing the exigencies of true scholarship, to avoid offence to popular susceptibilities and to steer clear of sectarian controversies. This, it is hoped, has been achieved in the present Volume.

Since the project is now established on a stable basis, it is also hoped that the subsequent volumes will see the light regularly and at brief intervals, so that the eager public will be in possession of the completed work as early as possible.

A. S. Adke
Vice-Chancellor
Karnatak University

DHARWAR
May 5, 1968

EDITORIAL NOTE

In presenting this Volume to the world, the Editors have been greatly encouraged by the generous appreciation of the first Volume received from learned journals, and no less by constructive suggestions, which they have tried to incorporate here.

The difficulties involved in the editing of a text of this nature and magnitude are various. One has to collate the readings in the numerous available manuscripts and fix the one that seems to give the best sense in the particular context. One has to interpret each vacana, not only in relation to those immediately preceding and coming after, but also in the light of the entire corpus of Vīraśaiva literature and, where parallel ideas are discerned, with the aid of Sanskrit and other texts.

As for translation, what the editors observed in the Preface to the first Volume should suffice. 'In translation,' they wrote, 'care has been taken, above all, to be faithful to the original, in most part to the extent of being quite literal and retaining something of the old-world diction. At the same time, the genius of the Vacana form, as a piece of rhythmical prose or free verse, has not been lost sight of. Occasionally, where a technical term in Vīraśaiva philosophy or Yōga has seemed to defy translation, a periphrasis has been resorted to, or, in rare cases, the very word has been retained'.

As for the biographical sketches, perhaps a wider range of scholarship has been brought to bear on their preparation, and an attempt has been made to see that the introduction to each chapter provides an exposition of the main thoughts and tenets contained in the chapter.

In the explanatory notes, the editors have exerted themselves to render the text as clear as possible and, in response to public demand, made them even more copious than before.

Our very special thanks are due to Dr. D. C. Pavate, Governor of the Punjab, who, as Vice-Chancellor of Karnatak University, had the vision to realise the significance of making this text known to the world at large; to the present Vice-Chancellor, Dr. A. S. Adke, who has shown equal enthusiasm in the enterprise and furthered it

with helpful advice; and to Shri S. S. Wodeyar, Registrar, Karnatak University, whose well-weighed views on many points are always available to us at need.

Although the Editorial Board has been reconstituted since the first Volume appeared, we have continued to benefit, occasionally, by the valuable suggestions of Dr. R. C. Hiremath, Head of the Department of Kannada, who also supplied us with the manuscript copy of the variorum edition of the text, and of Prof. S. S. Malwad, U.G.C. Professor of Kannada and member of the Advisory Board. We are also indebted to various scholars, like Dr. P. B. Desai, Director, Institute of Kannada Research, Karnatak University; to Shri M. M. Kalburgi, University Lecturer in Kannada, and Shri S. G. Ghatapanadi, Research student in History, for their timely supply of epigraphical information; to Shri S. M. Vrishabhendraswamy, University Lecturer in Kannada, for placing, when required, his exact scholarship at our disposal; and to Shri S. R. Gunjal, Librarian, Karnatak College, for practical suggestions in the preparation of the Index.

We must, finally, not omit to record our appreciation of the devoted and continuous cooperation of our editorial staff and other members of our editorial office: Shri H. P. Malledevaru, University Lecturer in Sanskrit, Shri B. T. Shettar, B.A.,B.T., our English Translator, Shri V. S. Kambi, M.A., Research Assistant, Shri C. A. Mogali, Writer, and our typist, Shri L. I. Rudrakshimath.

DHARWAR,
May 6, 1968

S. S. Bhoosnurmath
Armando Menezes

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SCHEME OF TRANSLITERATION

vowels	Devanāgari	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ
	Kannada	ಅ	ಆ	ಇ	ಈ	ಉ	ಊ	ಋ	ೠ			ಎ	ಏ	ಐ	ಒ	ಓ	ಔ
	Roman	a	ā	i	ī	u	ū	ṛ	ṝ	ḷ	ḹ	e	ē	ai	o	ō	au

anusvāra	Devanāgari	अं
	Kannada	ಅಂ
	Roman	aṁ

visarga	Devanāgari	अः
	Kannada	ಅಃ
	Roman	aḥ

Consonants

	velars	क	ख	ग	घ	ङ
	(*gutturals*)	ಕ	ಖ	ಗ	ಘ	ಙ
		ka	kha	ga	gha	ṅa
	palatals	च	छ	ज	झ	ञ
		ಚ	ಛ	ಜ	ಝ	ಞ
		ca	cha	ja	jha	ña
	retroflex	ट	ठ	ड	ढ	ण
	(*cerebrals*)	ಟ	ಠ	ಡ	ಢ	ಣ
		ṭa	ṭha	ḍa	ḍha	ṇa
	dentals	त	थ	द	ध	न
		ತ	ಥ	ದ	ಧ	ನ
		ta	tha	da	dha	na
	labials	प	फ	ब	भ	म
		ಪ	ಫ	ಬ	ಭ	ಮ
		pa	pha	ba	bha	ma

semi-vowels	**य**	**र**		**ल**	**व**
	ಯ	ರ	ಱ	ಲ	ವ
	ya	ra	ṟa	la	va
sibilant	**श**				
	ಶ	(*palatal*)			
	śa				
sibilant	**ष**				
	ಷ	(*retroflex*)			
	ṣa				
sibilant	**स**				
	ಸ	(*dental*)			
	sa				
aspirate	**ह**				
	ಹ				
	ha				
lateral	**ळ**				
	ೞ				
	ḷa				
conjunct	**क्ष**				
	ಕ್ಷ				
	kṣa				
	ज्ञ				
	ಜ್ಞ				
	jña				

LIST OF ABBREVIATIONS

1. AGC,	770 *Amara Gaṇādhīśvara Caritregaḷu*	By Dr. P. G. Halakatti, Bijapur, 1954.
2. AKV,	*Akhaṇḍēśvara Vacanagaḷu*	Ed. by Sri Siddhavīradevaru Hosamath, Pub. by Murughamath, Dharwar, 1951
3. AVS,	*Anādi Vīraśaivasārasaṅgraha*	Ed. by Vedamurthi Manur Maṭhādhyakṣa Mallikarjuna Shastri, Pub. by R. B. Varada Mallaya, Sholapur, 1905
4. BB,	*Bhaktibhaṇḍāri Basavaṇṇanavaru*	By Sri M. R. Shrinivasamurthi, Bangalore, 1962
5. BDR,	*Basavarājadēvaragaḷe*	Ed. by Prof. T. S. Venkannaiah, 2nd Edn. Mysore, 1938
6. BKSR,	*Bhairavēśvarakāvyada kathāsūtraratnākara*	Pub. by Karnatak University, Dharwar, 1964
7. BKSR(MSS)	*Bhairavēśvarakāvyada kathāsūtraratnākara*	Mss. No. 3. Preserved in Vacana Vāṅgmaya, Karnatak University, Dharwar
8 BP,	*Basava Purāṇa of Bhīmakavi*	Ed. by Dr. R. C. Hiremath, Pub. by Lingayat Education Association, Dharwar. Vol. I, and Vol. II, 1958, 1966
9. BP(T)	*Basava Purāṇamu (Telugu)*	By Palkuriki Somanathakavi. Ed. by Veturi Prabhakara Shastrigaḷu 1926.
10. BSK,	*Basavarājadēvara Ṣaḍusthalada Vacanada Kathā Sāra*	(Mss). Preserved in Vacana Vāṅgmaya, Karnatak University, Dharwar
11. BSVK.	*Basavaṇṇanavara Ṣaṭsthala Vacanadakathāsāra*	Ed. by Dr. P. G. Halakatti, Bijapur, 1934
12. BV,	*Basavaṇṇanavara Ṣaṭsthalada Vacanagaḷu*	Ed. by Prof. S. S. Basavanal, First Edn. Dharwar, 1951
13. CBP,	*Cennabasava Purāṇa*	Ed. by Prof. S. S. Basavanal, Pub. by L. E. Association, Dharwar, 1934

14. CBV,	*Cennabasavaṇṇavara Vacanagaḷu*	Ed. by Dr. R. C. Hiremath, Pub. by Karnatak University, Dharwar, 1965
15. Ch.U,	*Chāndōgyopaṇiṣat*	In 'One hundred and Eight Upaniṣads' Pub. by Nirnaya Sagar Press, Bombay, 1925
16. Gar.U,	*Garbhōpaniṣat*,	In 'One hundred and Eight Upaniṣads' Pub. by Nirnaya Sagar Press, Bombay, 1925
17. HB,	*Hosabeḷaku*	By Sri M. P. Patil, Pub. by Akhilabhārata Vīraśaiva Saṅgha, Belgaum, 1966
18. JSI,	*Jainism in South India*	By Dr. P. B. Desai, Sholapur, 1957
19. Kai.P,	*Kaivalya Paddhati*,	By Nijaguṇaśivayogi, Pub. by Karnatak Book Depot, Bellary, 1914
20. Ken.U,	*Kēnōpaṇiṣad*	In 'Īśādyaṣṭottaraśatōpaniṣadaḥ.' Third Edn. Bombay, 1925
21. KKC,	*Karnāṭak Kavicarite*	By Sri R. Narasimhacharya, Bangalore, 1924
22. LD,	*Life Divine. Vol. I.*	By Sri Aurobindo, Pondicherry, 1939
23. LLVC,	*Liṅgalīlāvilāsacāritra*	Ed. by Prof. S. S. Bhoosnurmath, Pub. by Murughamath, Dharwar, 1956
24. Mah.U,	*Mahōpaṇiṣat*	In 'One hundred and Eight Upaniṣads' Pub. by Nirnaya Sagara Press, Bombay, 1925
25. MBS,	*Mailāra Basavaliṅga Śaraṇara Kṛtigaḷu*	Ed. by Prof. S. S. Basavanal. Pub. by Murughamath, Dharwar, Third Edn. 1962
26. MAV,	*Mahādēvi Akkana Vacanagaḷu*	Ed. by Sri Ja. Ca. Ni.
27. MS,	*Manusmṛti*	Ed. by Sri Narayan Ram Acharya, Tenth Edn. Bombay, 1946
28. MU,	*Mūru Upanyāsagaḷu*	By Sri Govinda Pai, Pub. by Kannada Research Institute, Dharwar, 1960

29. PLL,	*Prabhuliṅgalīle*	Ed. by Prof. S. S. Basavanal, Pub. by L. E. Association. Third Edn. Dharwar, 1964
30. P.Ph,	*The Perennial Philosophy*	By Aldous Huxley, Chatto & Windus London, 1950
31. PR,	*Pañcaratna,*	By Nijaguṇaśivayōgi, Pub. by Karnatak Book Depot, Bellary, 1914.
32. PV,	*Prabhudēvara Vacanagaḷu,*	Ed. by Dr. P. G. Halakatti, Bijapur 1931
33. SAS,	*Śivānubhavasūtra*	By Maggeya Māyidēva, Ed. by Pandit Y. Nageshashastrigalu, Ballary, Pub. by Murughamath. Dharwar, 1958
34. SDG,	*Śivadāsa Gītāñjali*	Ed. by Dr. L. Basavaraju, Mysore, Pub. by Sutturumath, Mysore, 1963
35. SiS,	*Siddhāntaśikhāmaṇi*	Ed. by Sri N. R. Karibasava Shastri, Mysore, 1914
36. SKD,	*Śabda Kalpadruma*	Pub. by Sri Motilala Banarasidas, Delhi. Vol. I to V
37. SL,	*Śaraṇalīlāmṛta*	Ed. by Sri Shivabasava Swamigalu, Mysore, 1945
38. SMS,	*Śivamahimna Stōtraṁ*	By Puspadanta, Pub. by Advaita Ashrama, 2nd Edn. 1946
39. SP,	*Siṅgirāja Purāṇa*	Ed. by Sri H. Deveerappa, Pub. by Oriental Research Institute, Mysore, 1950
40. SS,	*Śūnyasaṁpādane*	Eng. Translation. Pub. by Karnatak University, Dharwar, 1965.
41. SSC,	*Śivaśaraṇara Caritregaḷu*	By Dr. P. G. Halakatti, Bijapur, Pt. I, II & III. 1944, 1947, & 1964
42. SS(K),	*Śūnyasaṁpādane*	Ed. By Prof. S. S. Bhoosnurmath. 2nd Edn. 1965
43. SSC(W),	*Śiva Śaraṇeyara Caritregaḷu*	By Dr. P. G. Halakatti, Bijarpur, 1959
44. SSV,	*Swatantra Siddhaliṅgēśvara Vacanagaḷu*	By Sri Chandrashekhar Shastri, Hubli, 1933

45. ST,	*Śatakatraya of Maggemāyidēvaru*	Ed. by Sri N. R. Karibasava Shastri, Mysore, 1912
46. STC,	*Śivatatvacintāmaṇi*	By Lakkanna Dandesa. Pub. by Oriental Research Institute, Mysore, 1960
47. TSV,	*Tōṇṭada Siddhēśvara Vacana*	Ed. by Sri Channamallikarjuna, Mysore, 1951
48. TB.U,	*Tējōbindūpaniṣat*	In 'One Hundred and Eight Upaniṣads', Pub. by Nirnaya Sagara Press, Bombay, 1925.
49. UPV,	*Uriliṅgapeddiya Vacanagaḷu*	Ed. By Dr. P. G. Halakatti, Bijapur, 1936
50. US,	*The Undiscovered Self*	By Mr. C. G. Jung, Tr. by Mr. R. F. C. Hull London, 1958
51. Vai.S.	*Vairāgya Śataka of Maggeya Māyidēvaru*	Pub. by Murughamath, Dharwar.
52. VC,	*Vivēka Cintāmaṇi*	Ed. by Sri Totappayya Shastri, Gadag, 1953
53. VDS,	*Vacanadharmasāra*	By Sri M. R. Sreenivasa Murthy, Pub. by University of Mysore, Mysore, 1942
54. VDV,	*Vīraśaivadīkṣāvidhi*	Ed. by Sri N. R. Karibasava Shastri, Mysore, 1921
55. Vi.P.	*Viśēṣārtha Prakāśike*	Ed. by Pandit Y. Nagesha Shastri, Pub. by Murughamath, Dharwar, 1961
56. VSS,	*Vacanasāśtrasāra*	Ed. by Dr. P. G. Halakatti, Bijapur, 1938
57. Vs.San,	*Vacana Sāhitya Saṅgraha*	By Prof. S. S. Bhoosnurmath, Pub. by Govt. of Mysore, Mysore, 1965

IV

BASAVAṆṆA

The lives of saints are, too often, a mingled yarn of history and legend, of fact and fiction; and the fiction is no less fiction for being pious. In our country, particularly, where carefully documented history is a late growth, this ambiguous tissue must be all too common. One has, therefore, to tread warily in attempting the biography of an Indian saint; for the greater the saint, the greater is the accretion of legendary material upon the bare facts.

On the life of Basavaṇṇa the available material is abundant, if not unwieldy. But much of it is naturally controversial. This is hardly surprising, and follows the familiar pattern associated with lives of saints everywhere.

The most important sources for a life of Basavaṇṇa can be grouped under four heads:

1 Vacanas of Basavaṇṇa and of his contemporaries.
2 Vīraśaiva Purāṇas, or Biographies.
3 The Jaina Purāṇas.
4 Inscriptions.

Since the most significant aspect of a saint's life are his beliefs, doctrines and personality, Basavaṇṇa's own vacanas and those of his contemporaries and immediate successors should constitute the most authoritative source for an appraisal of the man; although, it must be admitted, this important source throws but scanty light upon the material circumstances of his life or upon the details of his secular activity.

There is considerable agreement among the Vīraśaiva Purāṇas on the main facts of Basavaṇṇa's life, the differences, if any, being only minor. Pālkurike Sōmanātha (1195 C.A.D.), author of Basava Purāṇamu, (in Telugu), Bhīmakavi (1369 A.D.), author of Basava Purāṇa, Ṣaḍakṣaradēva (1655 A.D.), author of Vṛṣabhēndravijaya, and some other writers give almost identical accounts of Basavaṇṇa's life. Harihara (1200 C.A.D.), author of Basavarājadēvara Ragaḷe, is a category by himself, and has a version of his own. From Lakkaṇṇa Daṇḍēśa (1428 A.D.), author of Śivatattva Cintāmaṇi, Siṅgirāja (1500 C.A.D.), author of Siṅgirāja Purāṇa, and some other writers we have a third and yet another version.

The Jaina Purāṇas, Bijjaḷarāya Carite of Dharaṇi Paṇḍita (1650 C.A.D.), and Bijjaṇarāya Purāṇa of Candrasāgaravarṇi (1810 A.D.), form a fourth category of source material. The hero of these Purāṇas, as the titles suggest, is Bijjaḷa and not Basavaṇṇa. The underlying conviction of these writers is that King Bijjaḷa of the Kalacūris of Kalyāṇa (1155–1167 A.D.), under whom Basavaṇṇa served, was a Jaina. Recent research, however, has shown that this King Bijjaḷa was a Śaiva and never a Jaina.[1] These factual inaccuracies are perfectly understandable. The gap between the time of Basavaṇṇa and Bijjaḷa on the one hand and the Jaina poets on the other is very wide. Dharaṇi Paṇḍita lived about 500 years, and Candrasāgaravarṇi more than 650 years, after Bijjaḷa and Basavaṇṇa. There is also religious prejudice to be taken into account, and it is not unnatural that the accounts of the Jaina poets should have been coloured by this *odium theologicum*. Modern historians, particularly Fleet, Bhandarkar and Dasagupta, who have based their accounts on such material, have naturally gone completely wrong.

As for inscriptions, there are some, most of which either just mention the name of Basavaṇṇa or give a very meagre account of Basavaṇṇa's life, while the others have no bearing at all on Basavaṇṇa. On the whole, they establish the historicity of Basavaṇṇa and testify to the magnitude of his personality.

The following account of Basavaṇṇa's life is based on evidence about which there is the maximum agreement, but also upon reasonable inference and continuous tradition.

Basavaṇṇa was born in a respectable and cultured family of Śaiva Brahmins at Iṅgaḷēśvara Bāgewāḍi, in the District of Bijapur, about 1131–1132 A.D.[2] His parents were Mādarasa and Mādalāṁbike, though they are also called Maṇḍigeya Mādirāja and Mādāṁbe. They held a high position in society. Mādarasa was the chief, or head-man, of Bāgewāḍi. The term 'Rāja' or 'Arasa' appended to his name is suggestive of his high office and preeminent position. According to the Purāṇas, Mādāṁbe was an extremely

1 (a) BP (T), Intr. pp. 42, 46.
(b) JSI, pp. 400–401.
(c) MU, pp. 76–79.

2 (a) STC, Ch. XXX. 11. P. 236.
(b) HB, pp. 14–15.

pious lady, who had devoted her life to religious vows and practices. Mādarasa, too, was a learned Brahmin who meticulously observed religious rites and rituals. We are told in the Purāṇas that Basavaṇṇa was born of Mādāṁbe as the fruit of a vow made to Nandikēśavara. The biographies and the Vacanas confirm that he had an elder sister named Akkanāgamma. Basavaṇṇa grew to be a fine boy and showed signs of intellectual brilliance[1] and freedom of thought. Siṅgirāja[2] tells how Basavaṇṇa, even as a boy, was up against religious rites and rituals and was inclined towards Śivabhakti. When he openly repudiated other creeds and systems there seem to have been clashes with his classmates. When Mādarasa made preparations for the Upanayana ceremony in accordance with the Brahmanic tradition, Basavaṇṇa revolted against the ceremony.[3] There must have been arguments and counter-arguments between father and son. The young rebel, however, remained unconvinced and discoursed at length on the importance of Bhakti.[4] To the great disappointment of the assembly, Basavaṇṇa left his home and, along with his elder sister Nāgāṁbike, went to Kūḍala Saṅgama,[5] also known as Kappaḍi Saṅgama, about 35 miles away from Bāgewāḍi and at the confluence of the Kṛṣṇa and the Malaprabha, in those days perhaps the holiest place in that part of Karnatak. At Kūḍala Saṅgama there was then a learned scholar, Īśānya Guru,[6] under whom it is possible that Basavaṇṇa studied the Vēdas, the Āgamas, the Śāstras and other religious literature, only to be confirmed in his early distrust of ritual. He was now convinced of the fruitlessness of all metaphysics. His heart was crying for God, and his day-to-day worship of Lord Kūḍala Saṅgama brought him peace of mind and spiritual fulfilment. Harihara,[7] who gives a brilliant account of Basavaṇṇa's devotion, tells us how Basavaṇṇa was bidden by Kūḍala Saṅgamanātha to go to Maṅgaḷa-

1 BP (K), Ch. III. 42. p. 44.

2 SP, Ch. V. 91. p. 75.

3 According to Harihara and Siṅgirāja, however, Basavaṇṇa did undergo the Upanayana ceremony but later on discarded the sacred thread. (BDR, Ch. II. LL. 40–48. pp. 10–11, & SP, Ch. V. 81–90. pp. 73–75).

4 BP (K), Ch. III. 43–83. pp. 45–55.

5 BDR, Ch. II. LL. 49–50. p. 11.

6 Ibid, Ch. II. L. 65. p. 11.

7 Ibid, Ch. IV. LL. 22–23. p. 21.

wāḍa. This command was a great shock to Basavaṇṇa, as he had absolutely no intention to leave Kūḍala Saṅgama. However, Basavaṇṇa was assured Lord Kūḍala Saṅgama would always be with him. In fulfilment of this promise Saṅgamanātha Himself came to Basavaṇṇa's palm in the form of 'Iṣṭa-Liṅga', through Nandikēśvara,[1] the vehicle of God Śiva, who is identical with Saṅgamanātha. This incident represents what Vīraśaivas call the Liṅga-Dīkṣa.

Accounts differ regarding the time and the place of the initiation. According to Siṅgirāja,[2] it was performed by Jātavēdamuni at Bāgewāḍi soon after the birth of Basavaṇṇa. Bhīmakavi[3] agrees with Siṅgirāja regarding the time and the place of the ceremony but says that it was Saṅgamēśvara Himself who performed the rite.

Biographers differ on Basavaṇṇa's marriage. According to Harihara,[4] Basavaṇṇa married Gaṅgādēvi and Māyidēvi at Maṅgaḷawāḍa, Bijjaḷa's capital, when he worked under him as Bhaṇḍāri, or Head of the Treasury. Regarding the parentage of Gaṅgādēvi and Māyidēvi Harihara is silent. According to Bhīmakavi,[5] Baladēva, Bijjaḷa's Minister and Basavaṇṇa's maternal uncle, gave him his daughter Gaṅgāmbike as token of his admiration for Basavaṇṇa's bold revolt against meaningless traditions. According to Siṅgirāja,[6] Basavaṇṇa married Nīlalōcane, Bijjaḷa's foster-sister. The *Śūnyasaṁpādane* confirms the latter name.

When Basavaṇṇa came to Maṅgaḷawāḍa, he stayed with Siddhadaṇḍādhipa, Head of King Bijjaḷa's Treasury, worked as Gaṇaka, or Accountant, and succeeded Siddhadaṇḍādhipa as Head of the Treasury.[7] According to the same source, all his later activities—social, religious and political—were confined to Maṅgaḷawāḍa to the end of his life. However, Bhīmakavi and Siṅgirāja tell us that Basavaṇṇa went straight to Kalyāṇa from Kūḍala Saṅgama. Basava

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1 BDR, Ch. IV. LL. 69–95. pp. 23–24.
2 SP, Ch. V. 54–61. pp. 67–68.
3 BP, Ch. III. 24–29. pp. 40–41.
4 BDR, Ch. VI. LL. 1–3. p. 34.
5 BP, Ch. IV. 1–43. pp. 56–67.
6 SP, Ch. VII. 53. p. 107.
Cf. Lakkaṇṇa Daṇḍēśa tells us that Nīlāmbike (i.e. Nīlalōcane) was Bijjaḷa's own sister. (STC, Ch. XXXI. 67. p. 265).
7 BDR, Ch. V. LL. 69–188. pp. 28–33.

Purāṇa relates that, after the death of Baladēva, Bijjaḷa's Minister, the King in consultation with the relatives of Baladēva invited Basavaṇṇa to hold Baladēva's post and that Basavaṇṇa accepted the offer.[1]

One day, some time later, a strange event took place. A mysterious script was found to have fallen in the royal court and none of the learned scholars could decipher it. Only Basavaṇṇa could read it and so trace and unearth a vast treasure hidden under the Cālukya throne[2] which Bijjaḷa had usurped from the Cālukya King, Taila III in 1155–56 A.D. The account of the Purāṇa is corroborated by one of Cennabasavaṇṇa's vacanas.[3]

From this day on Basavaṇṇa gained in importance in the eyes of Bijjaḷa as well as of the whole court and city. Basavaṇṇa, we are told, lived on terms of equality and even friendship with Bijjaḷa. His twelve years' service clearly suggests that the relations between King Bijjaḷa and Basavaṇṇa were of the most cordial and harmonious in spite of occasional differences natural in such relations.

Basavaṇṇa was now about 25 years of age and in the prime of his youth. He was at the height of his energy and enthusiasm on the one hand, and on the other he had the necessary resources at his disposal for the great mission that he felt called upon to fulfil.

But Basavaṇṇa was, obviously, not the kind of man who would be satisfied with merely breaking away from the faith of his fathers. He had the courage of the rebel, but the temperament of the reformer. So he plunged into a movement to reform the new Faith from within. His efforts were largely oriented in two directions: towards religion and towards society; and, perhaps, towards a closer approximation of the two. He saw that the purity of the Faith was marred, on the one hand by a multitude of gods and minor deities, by spirits, totems and taboos, and on the other by a variety of rites and observances, penances and sacrifices, most of which were too often devoid of any meaning and were pursued in a spirit of superstition at the cost of true devotion. His task was to purify and revitalise the Faith and lead it in the direction of Bhakti. There was to be no longer any division between religion

1 BP (K), Ch. V. pp. 76–94.

2 Ibid, Ch. V. 52–61. pp. 89–91.

3 SS, Ch. VIII. 12. pp. 146–147.

and life in the world, but the Divine was to flow into all activities of man's life.

It was in a similar spirit that Basavaṇṇa strove for social reform. The community was riddled with caste. Basavaṇṇa would see no difference between man and man, between rich and poor, between a pariah and a Brahmin. And he embedded this principle of social equality in his religion. He also refused to recognise any difference between the social and intellectual status of man and woman. And he insisted upon the dignity, even the necessity, of manual work: all work was equal in his eyes, as in the eyes of God. A Mādara Cennayya or a Ḍōhara Kakkayya was no way inferior to a Gupta Mañcaṇṇa[1] or a Śivaleṅka Mañcaṇṇa[2]; personal property had no place in his system—only the labour of one's hands, and of that no more than sufficed for the passing day. But the work was dedicated work, a form of worship. *Dāsōha*, or the surrendering of all the fruits of one's labour for the welfare of humanity, is one of the essential tenets of his faith.

These reforms were rooted in a profound humility. Humility, as is evident from Basavaṇṇa's vacanas, is his most conspicuous virtue. Though, as an administrator, he was accustomed to power and independent decisions, Basavaṇṇa was not the man to lay down the law in matters of religion and philosophy. Hence came into existence the Anubhava Gōṣṭhi, popularly known as Anubhava Maṇṭapa, at Kalyāṇa, where a large number of Śaraṇas and seekers would foregather to participate in learned discussions on the highest ends of life.

These came from all parts of India, even from the most distant. While Uriliṅgadēva came from Maharashtra and Nannayya from Orissa, Śivaleṅka Mañcaṇṇa, a learned scholar, came from Kashi, and Mōḷigeya Mārayya, with his queen, from as far off as Kashmir, an enormous distance in those days. Women, too, were welcome to the Maṇṭapa; and, among others, Mahādēviyakka came from Uḍutaḍi, a village in Shimoga district, and Bontādēvi, of royal lineage, from Kashmir.

These and many more participated in the discourses. There,

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1 A Brahmin convert who served under King Bijjaḷa as personal correspondent. (SSC, Pt. II. pp. 102–103).

2 A Brahmin convert who was a learned scholar. (SSC, Pt. II. pp. 317–321 and BKSR. MS.)

too, came Prabhudēva of Baḷḷegāvi, an intellectual giant, and Siddharāmayya of Sonnalige (modern Sholapur), an accomplished yōgi and social worker. The themes, the level and manner of their discussions are evident from *Śūnyasaṁpādane*.

It looks as if, as social equality was a theme for pious or learned talk, and men and women of all castes were admitted to the discussions of the Anubhava Maṇṭapa, nobody bothered to challenge the new ideas. But as soon as Basavaṇṇa started putting into practice what he preached and the egalitarian principles began to be put into operation, the fat was in the fire.

A Brahmin maiden, daughter of Madhuvarasa, was married to the son of Haraḷayya, a cobbler,[1] both having embraced the Vīraśaiva faith. Those who had been watching with alarm the sweeping reforms advocated by Basavaṇṇa now found their chance. King Bijjaḷa's ears were poisoned, and his power was enlisted against the reformers. Haraḷayya and Madhuvarasa were cruelly executed.[2] This, in turn, provoked a violent reaction among the more headlong of Basavaṇṇa's followers. The details of this counter-movement are obscured by the wide variety of accounts that have come down to us. Some of these make Basavaṇṇa himself, directly or indirectly, responsible for the death of Bijjaḷa. Even *Śūnya-saṁpādane* seems to accept this version. However, it is now shown that this account, given in two prose passages,[3] is a later addition, since they are not found in Śivagaṇaprasādi Mahādēvayya's and Halagedēva's versions,[4] which are older. While Lakkaṇṇa Daṇḍēśa says nothing on this point, Dharaṇi Paṇḍita states that it was Basavaṇṇa himself that brought about Bijjaḷa's death by means of a poisoned mango. On the other hand, Siṁgirāja relates how Basavaṇṇa pacified his followers and averted the danger to Bijjaḷa's life, and this seems to be more probable.

In confirmation of this we have other accounts. The first is that King Bijjaḷa abdicated his throne in favour of his son, Śivabijjaṇa, with Basavaṇṇa as his guardian.[5] Another is that Bijjaḷa's death was a result of political intrigue and was the work of his

1 SL, Ch. XXI. pp. 442–445.
2 Ibid, Ch. XXII. p. 481.
3 SS, Ch. XXI. pp. 390 & 394–395.
4 CBV, Intr. pp. 92–93.
5 BB, p. 225.

brother Kaṃadēva and his Minister Kasapayya.[1] And, as recent research has shown, Basavaṇṇa had, at the time of the assassination of Bijjaḷa, already left Kalyāṇa.[2]

But we have more conclusive, because internal, evidence. While Bijjaḷa was, unmistakably, a 'paravādi', a man of a different faith, he was to Basavaṇṇa, at the same time, an Ādigaṇēśvara, one of the heavenly cohorts of saints come down to earth to examine and enhance the glory of Śivabhakti.[3] But, more than all this, there is the entire personality of Basavaṇṇa as revealed in his own vacanas and in those of his contemporaries and immediate successors. No man who spoke and lived as he did would be capable of violent action, let alone a treacherous murder.

As already noted, Basavaṇṇa left Kalyāṇa for Kappaḍi Saṅgama and in about 1167 A.D. became one with Lord Kūḍala Saṅgama.

Although Prabhudēva is the central figure of *Śūnyasaṁpādane* which bears witness to his towering intellect and to the success of his mission, it would not be wide of the truth to say that Basavaṇṇa is the key figure in the Vīraśaiva Faith. Even in his own lifetime, according to tradition, he was the author of eighty-eight major miracles. One of them, though not a major one, deserves repetition for its utter simplicity and popular appeal. A milk-maid, carrying her pot of milk as offering to the temple, slips on the rain-soaked path and, as her precious pot is toppling over, cries out to Basavaṇṇa. At the same moment, Bijjaḷa, conversing with him on affairs of state, sees with surprise the latter lift up his hands as if he were holding a pot in air. The poor milk-maid's pot did not topple. No wonder that generations have glorified him as 'Dwitīya Śaṁbhu', or the Second God; that poets have, through eight centuries, celebrated him in prose and verse; that all Vīraśaiva works begin with the invocation 'Śrīguru Basavaliṅgāya Namaḥ', or 'Hail to the divine teacher Basava!' His name has even entered into the daily, automatic, habits of people; so that, when one goes to bed or gets up, when one trips or sneezes or finds oneself in some difficulty, the name of Basavaṇṇa comes naturally to one's lips.

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1 HB, p. 126–127.
2 Ibid, p. 138 & MU, p. 94.
3 SS, Ch. VII. 33. p. 141.

INTRODUCTION

to the

SAṀPĀDANE

Concerning the Grace bestowed by Basavaṇṇa upon Cennabasavaṇṇa

As the title suggests, Chapter IV deals with the spiritual instruction given by Basavaṇṇa to his nephew Cennabasavaṇṇa. The opening verse makes this clear. Before setting out to deal with the subject proper, Gūḷūra Siddhavīraṇṇa, the author of *Śūnya-saṁpādane*, gives us a vivid picture of Basavaṇṇa's personality. It has already been noted in Chapter 1 of Volume I that Basavaṇṇa was the leader of a great religious movement. He had to combat the traditional creeds and religions. He had to infuse a new spirit into religion, which he visualised to be universal in its scope. According to the author, Basavaṇṇa fought successfully against the then prevailing castes and creeds, as well as against sects and religions which had almost lost their vigour and vitality, even their very meaning. Basavaṇṇa, we are told, was sent down to establish the Śivabhakti on earth; that he was the gross principle of Paraśiva come down to earth to fulfil his mission. We may or may not believe the idea of incarnation, but Siddhavīraṇṇa and practically all the followers of Vīraśaivism firmly believed in Basavaṇṇa's avatārahood. And this belief is not a local or an isolated phenomenon. The glorious achievements which Basavaṇṇa had to his credit could not be the work of an ordinary mortal.

At a time when Śivabhakti, or Vīraśaiva Sadbhakti, had fallen into decay, Basavaṇṇa made his appearance on earth and restored it to its original lustre. Nay, he went much farther on the basis of his own experience and of those innumerable Śaraṇas who came from different parts of India. We may do well to remember here that the Anubhava Maṇṭapa was a religious body where Śaraṇas met, discussed and exchanged views and experiences, thereby enriching the Advaita Bhakti. It may not be out of place to suggest that this Śivabhakti or devotion is always illumined by the real knowledge—the knowledge of Self.

Basavaṇṇa, in the great city of Kalyāṇa, devoutly adored the Guru, the Liṅga and the Jaṅgama. But it must be remembered

that all his religious practices were inspired by knowledge of the Divine. Somehow, Basavaṇṇa, though capable of performing miracles, and a cynosure of all eyes, was not satisfied with what he had achieved in the field of spiritual realisation. One day he fell into a deep contemplation regarding his further conquests in the domain of Śivabhakti. He felt profoundly that the company of Śaraṇas who had attained the highest reach in self-realisation was absolutely essential. Perhaps, in the deepest recesses of his heart he was anticipating the coming of the great Allama Prabhu to Kalyāṇa, to elevate and enlighten him.

Just at this juncture Cennabasavaṇṇa appears on the scene. We are told that Cennabasavaṇṇa is also an incarnation of Niṣkala Paraśiva. He represents the subtle principle of the Absolute. He is commissioned to expound the doctrine of Ṣaṭsthala to the Śaraṇas. Cennabasavaṇṇa, though quite young as is evident from the available literature, is well-versed in the Vīraśaiva lore. All the same, he stands in need of initiation at the hands of a Sadguru—a Spiritual Master. He approaches Basavaṇṇa with a humble request to bestow on him the grace of initiation. In the eyes of Cennabasavaṇṇa, intellectual giant as he is, Basavaṇṇa is the one person to bestow it. But Basavaṇṇa, as we are aware, is humility incarnate. He refuses to do anything of the sort. He has never done it, he pleads, to any one before. Men of old saved themselves. As for him, he always looks upon those who wear the Liṅga on the body as Saṅgamanātha Himself. Cennabasavaṇṇa, as is quite evident from the discourse, not only wears the Liṅga on the body but is master of the Ṣaṭsthala knowledge as well. It is the more reason for Basavaṇṇa to see Kūḍala Saṅgama Himself in Cennabasavaṇṇa, for had he not enunciated the principles of Guru, Liṅga, Jaṅgama, Prasāda and Upadēśa (Instruction)? Basavaṇṇa's emphatic 'no' forces Cennabasavaṇṇa to put forth his arguments supporting the legitimacy of his request. His body "is bred of Thee." While he was still in the womb of his mother Akkanāgamma, Basavaṇṇa's sister, an eight-month baby, he had received his initiation from Basavaṇṇa. That is a fact which cannot be gainsaid. Basavaṇṇa had performed the initiation rite upon the child still enwombed. This Cennabasavaṇṇa calls "Sujñāna Upadēśa". The impressions of this Upadēśa have not been effaced. Is it possible that the Śiva knowledge should efface the deep impressions left on the Piṇḍa?

Here, to strenghen his contention, Cennabasavaṇṇa quotes the instances of Añjanā and Āñjanēya, and Maṇḍōdari and Indrajit.

Away with scruples, modest Sir!
From all eternity, O Lord,
I have been your child, your little child.
And this will be approved by all before
Your saints, for this is how it is:

Añjanā, worried that her dropsy grew,
Imbibed the liquid quintessence of gold;
And, sure, the Ape she bore within
Failed not of comeliness!
And shall a Master's teaching go for naught?

Does all this theologic lore forget
That embryonic miracle?

In Maṇḍōdari's belly, Indrajit,
Of old, lay seven hundred years;
Yet how at length he burst to light!

The very day your fingers smeared
The ashen mark upon me still enwombed,
I had my blessing.

O Kūḍala Cennasaṅgama,
I, Cennabasavaṇṇa, am
A servant of your servants, Lord!

Basavaṇṇa could not but accede to Cennabasavaṇṇa's request. The rite he has to perform is extremely simple. Cennabasavaṇṇa places his Iṣṭa-Liṅga in Basavaṇṇa's hand to mark its features. Basavaṇṇa instantly returns it, remarking that features should never be sought in a Liṅga. Although the rite seems to be very simple, the electric effect it has on the disciple is marvellous. Cennabasavaṇṇa gives spontaneous expression to his experience in glowing terms:

The Guruliṅga Basavaṇṇa by name,
Dwelling in Kūḍala Cennasaṅgama,
Won and brought down
The Supreme Grace that was
Before the Kṛta age was, before the Trētā,
Before the Dwāpāra and the Kali age,
And farther back beyond;
Before the earth and the cosmic egg
Froze into form, and farther back beyond:
And placed it, as a treasure, in my palm.

The Great Master has brought the Supreme Grace, which is nothing else than the Absolute Reality beyond time and space, and placed it in the hands of the disciple as Iṣṭa-Liṅga. Cennabasavaṇṇa goes on singing the praises of his great Guru. "What is it he has done for me?" he asks. He feels he is born again. He feels he is cleansed of all bodily taints and worldly qualities, transmuted by Basavaṇṇa's grace. In an eternal moment he experiences Liṅga in every cell of his being. The great disciple has an immediate and direct experience of Liṅga being lodged in his inner and outer senses. What is more, the Guru has also established Liṅga in the five elements—earth, water, fire, air and ether. The sense of an external world and an internal world is destroyed. This unique experience is pointedly expressed in the well-known saying, "Sarvaṁ Liṅgamayaṁ Jagat"—the whole universe is shot through and through with Liṅga. Nothing is there that is not Liṅga. This is what we call spiritual rebirth. A reference to such a birth is made by C. G. Jung in his *Modern Man in Search of a Soul* (pages 166–167):

"Let us not forget in this connection that what the Christian sacrament of baptism purports to do is of the greatest importance for the psychic development of mankind. Baptism endows the human being with a unique soul. I do not mean, of course, the baptismal rite in itself as a magical act that is effective at one performance. I mean that the idea of baptism lifts a man out of his archaic identification with the world and changes him into a being who stands above it. The fact that mankind has risen to the level of this idea is baptism in the deepest sense, for it means the birth of spiritual man who transcends nature."

The inward eye of the disciple is opened to a vast and radically new world which knows no 'within' or 'without'. It is an integral whole. It is highly interesting and important to have a close look at the divine child who is newly born into the spiritual world. The teacher has turned the body of flesh into a body of Mantra. Instead of breathing air, the child is now a breather of perpetual divinity. It is united to the Prāṇa-Liṅga. The child is wideawake to the knowledge and experience that God fills his entire being.

Cennabasavaṇṇa now bursts into song in praise of his glorious teacher, Basavaṇṇa. It is said that Basavaṇṇa is in time and Liṅga is beginningless. But, in fact, it is out of Basavaṇṇa's loins that Liṅga, Jaṅgama and Prasāda were born. He has come down to earth to remove the crust that clung to Liṅga, Jaṅgama and Prasāda. It is he who has for the first time revealed the glory and splendour of Liṅga, Jaṅgama and Prasāda. He is the great Maker. If Liṅga is the five-syllabled spell, Basavaṇṇa is the six-syllabled spell. Not only has Basavaṇṇa brought out the deepest depths of these principles but is also their first practicant. He is the meeting-place of knowledge and action. He is the final goal as well as the driving force. Cennabasavaṇṇa feels as if his life's task is accomplished. He offers his humble salutations to the Master in the following glowing terms:

> Once you remember the glorious feet
> Of your glorious Master,
> The bonds of birth have ceased.
>
> I bow to Thee, O Master,
> Master divine, I bow to Thee!
> Basavaṇṇa, my Master, to Thee I bow,
> Who hast revealed the Liṅga
> Kūḍala Cennasaṅga by name,
> Beyond Hari's and Brahma's ken
> And of what other gods may be!

All the while Basavaṇṇa is lost in the thought of Cennabasavaṇṇa's greatness. He is all awe and admiration for his nephew-disciple. He exclaims with great joy, "Behold the stack of abundant

growth that grew unsown, ungrown. How, at very birth, its perfume is so like a ball of scent!" He is a baby divine, born just today but grown at once into youth. He has come down to the mortal world to redeem the glory of the Śiva-discipline. It is he who has opened Basavaṇṇa's eyes by his practice of discipline flowing from knowledge. Before there was contact between the head and the hand Cennabasavaṇṇa has proved that the Master is born in time and the Disciple is timeless. And that is a hard fact indeed.

This admiration does not seem to have been palatable to Cennabasavaṇṇa, because his great Master Basavaṇṇa had already manifested himself in five successive ages as the supportless One, as the Image of Light, as the Image of Sound, the Form of Energy and the Image of Law. Today, Basavaṇṇa has come down to earth to foster the triple Bhakti and has employed it as a means to secure the absolute weal of man. How blessed it is to be "Thy love's child!" Cennabasavaṇṇa, in the meantime, feels competent to fulfil his appointed mission, which is to reveal the entire purport of Prāṇa-Liṅga. Basavaṇṇa loses no time in seizing this opportunity. He requests Cennabasavaṇṇa to tell him of the link that binds the Prāṇa to Liṅga. This request clearly indicates that Cennabasavaṇṇa was well versed in the lore of Prāṇa-Liṅga. Cennabasavaṇṇa, as we can see, is always tactful and resourceful. We are told that he got his initiation from Basavaṇṇa by gentle tact. Here too, in explaining the link that binds Prāṇa and Liṅga together, he employs the same tact and resourcefulness. By way of praising his great Master, he indirectly indicates the way the Prāṇa and Liṅga are brought into communion. Look at the ingenious way in which the disciple ventures his explanation to his Master!

O ho! Master mine!

Born in the lotus of Thy palm,
Wearing the Liṅga on my body,
Having grown myself
From that very Liṅga,
I've learnt that Prāṇa is Liṅga
And Liṅga Prāṇa....
How could I make this clear to Thee?

Lord, how could I comprehend Thy glory,
Who hast installed all discipline in Thyself,
And focussing Thine eyes on Iṣṭa-Liṅga,
Attained fulfilment of the heart?

How could I fathom Thy glory, Lord,
Who hast had the Experience within Thyself,
Hast sunk the Prāṇa into the Liṅga,
To become one with the Nija-Liṅga?

How could I, Lord, fathom Thy majesty,
Who hast abolished desire
In the ecstasy of Knowledge,
Dissolved Thy mind
In Pariṇāma-Liṅga,
To rest content in the Absolute?

How could I fathom Thy majesty, O Lord,
For Whom
All that has a Liṅga on itself
Is our Lord Saṅgama
And Jaṅgama-Liṅga the very breath of life?

When Thou hast dedicated body and mind,
Resolved to take nought
But what was offered first to Liṅga;
Surrendered all Thy sensual joys
To Prāṇa-Liṅga,
Withdrawn Thy self and shed all care,
With Prasāda-Liṅga Thy very breath of life:
How could I, Lord,
Fathom Thy majesty?

Basavaṇṇa's joy knows no bounds. He feels lifted high to the divine plane of experience. He feels at once broadened and deepened. He cannot contain himself and overflows:

What use is fire, Sir, in the wood?
It needs some rubbing to be seen!

To say that Śiva is everywhere
Does not mean he could be seen
Within your heart!

Cennabasavaṇṇa has restored Śivabhakti:
How?
He has distinguished between
The Liṅga born in time
And the Śaraṇa unbegun.
The Sujñāna-Liṅga, dwelling in the real Prāṇa,
He has brought out to the palm.
He has set up the Liṅga
In every part of my being.
He has revealed the ways and means
How one can be one with the Nija-Liṅga
All the time.
He has spread, now and forever,
Prāṇa-Liṅga's glory over the mortal world.

Because Cennabasavaṇṇa
Gave me in Kūḍala Saṅga a new birth
And I am saved,
By Cennabasavaṇṇa's feet I swear
I'll never come
To this mortal world again.

But one more problem lurking in his mind shoots up. He sees no use in worshipping Liṅga unless one is completely merged and becomes one with It. 'River mingling with river' flashes upon his imagination. He would be happy if Cennabasavaṇṇa could extricate him out of this tangled problem.

Cennabasavaṇṇa's resourcefulness never fails him. He comes to the rescue of Basavaṇṇa at this juncture of his spiritual crisis. Through his intuitive vision he sees that the great Jaṅgama, Allama Prabhu, the Supreme Light and Consciousness of Liṅga, is coming to Kalyāṇa shortly and it is he and he alone that shall resolve the spiritual problem of his great Master Basavaṇṇa. He is also aware that Basavaṇṇa is an ardent devotee of Jaṅgama; nay, much more than that, he has his very life-breath deeply rooted in Jaṅgama. If

Basavaṇṇa is a Jaṅgama-Prāṇi, what is Prabhu if not a Bhakta-Prāṇi? Allama Prabhu has been touring innumerable places. But the ultimate object of his tour seems to be Kalyāṇa and Basavaṇṇa. With this clear vision before his mind Cennabasavaṇṇa observes:

Who save you can understand, O Lord,
The aspect where
Liṅga is Jaṅgama, and Jaṅgama Liṅga?

Say, when Bijjaḷa, man of a different faith,
Sent men in disguise to make a test
If those who wore a Liṅga on their body
Were Saṅgamanātha,
Who but you could transform,
Before the feigning Jaṅgamas,
Their bogus Liṅga into the true?

Say, who else but you,
In Kalyāṇa,
Unfurled aloft the flag to show
That Saṅgana Basavaṇṇa has
Jaṅgama-Liṅga as his very breath of life,
By calling to the man of wood,
Until he spoke and said, 'Oh',
Dressed up and fed?
How can I bear it if you slip, after you have
Sown in my mind the doubt
That Liṅga cannot be known
Except through Jaṅgama?

Because it's said you are
Related to Liṅga through Jaṅgama,
Ādigaṇanātha has come, assuming the name of Allama Prabhu,
In search of you.
So be Lord Kūḍala Cennasaṅga witness:
I have believed, O Saṅgana Basavaṇṇa,
That Jaṅgama is your very breath of life.

Here Basavaṇṇa exclaims, "Whatever could match the grace that comes today?"

At this point the author draws our attention to Allama Prabhu and Siddharāmayya, who have left Sonnalige for Kalyāṇa. They traversed their route with praises of Basavaṇṇa and discourses on metaphysical and mystical problems. We are told that Prabhudēva is none else than the causal principle of Niṣkala Paraśiva descended to earth; also, that Siddharāmayya is "the Pure Sāttvic Essence of the Glorious Paramēśvara". We are also informed of the purpose of his journey to Kalyāṇa with Prabhu. They have now arrived at the holy city of Kalyāṇa, "that true abode of the treasury of all kinds of wealth of this mortal world, the shining dwelling of the heart's lotus-shell to the earth, a mirror to the Goddess of Learning, a casket filled with all manner of Righteousness, ocean of Truth, original home of Devotion, gate of Liberation, heap of Merit, regarded as a new Kailāsa...." At the sight of this great holy city their hearts are filled with joy and devotion. They do their obeisance to the great city because it is the dwelling-place of Lord Basavarāja. Prabhudēva praises the city which is aglow with Basavaṇṇa's light:

In this Kalyāṇa, this platter of clay,
Filled with devotion's oil,
The moment Basavaṇṇa's light
Has touched religion's wick,
The splendour of Śiva flashes and glows,
And in that splendour shine
Innumerable devotees....

Can it be a lie
That a spot where Śiva's votary dwells
Is indeed Avimukta, holy place?
Is it a lie
That the land where Śiva's votary dwells
Is sanctified?

Look! Siddharāmayya, this is
The glory of Saṅgana Basavaṇṇa
Abiding in Guhēśvara-Liṅga.

The reason why Kalyāṇa is called Abhinava Kailāsa or Avimukta Kṣētra is simple. Śiva dwells in the Śaraṇa's heart. Where

else could He dwell? Where Śiva is, there Kailāsa is. Where Kailāsa is, there Rudra and the Pramathagaṇas are. There cannot be a holier place than Kalyāṇa—Kailāsa on earth. Just as Basavaṇṇa, Prabhudēva and other Śaraṇas have descended to earth, even so Rudralōka or Śivalōka has descended to the mortal world as Kalyāṇa. In Siddhavīraṇṇa's opinion, Kalyāṇa is "Kailāsa incarnate". He draws our attention to the stone inscription in front of the Holy House of Basavaṇṇa. It gives a detailed and graphic account of this great city and holds before our eyes a brilliant picture of Basavaṇṇa's personality.

Prabhudēva and Siddharāmayya are now standing in the courtyard of Basavaṇṇa's Holy House. Siddharāmayya gives expression to his feeling that the courtyard of the Bhakta is the centre of the sixty-eight holy places. They also see a large crowd of Śaraṇas in Basavaṇṇa's palace. Prabhu understands the significance of Kalyāṇa, of Basavaṇṇa and of the innumerable Śaraṇas thronging the Holy House and exclaims:

> The Maker sent
> A Śivaśaraṇa to this mortal world
> That the Great House
> Might not be ruined....
>
> That Śaraṇa, descending
> To the holy city of Kalyāṇa,
> Transformed it into a Kailāsa;
>
> Rallying the Rudragaṇas and Pramathagaṇas,
> He called them Numberless by name;
> Exhibiting the character of Bhakti
> Through scriptures, parables and miracles,
> And holding aloft the banner of Śivācāra
> For all the world to know,
> He fashioned himself into a ladder
> Between earth and Heaven.
>
> At sight of the Śivagaṇas thronging
> His House,
> My heart swelling and swelling,
> The whole of me rocked with joy!

What shall I say
How great's the humility
Of Saṅgana Basavaṇṇa, Guhēśvara's Śaraṇa,
O Siddharāmayya!

Many Bhaktas of old, like Siriyāḷa, Dāsimayya, Sindhuballāḷa and others, built houses. But they were not worth building. Those Bhaktas "were content to ignore the ways of Liṅga."

But when your Śaraṇa, Saṅgana Basavaṇṇa, came
And built the House at Kalyāṇa,
The empire of devotion was installed
Upon this mortal earth.

ಶ್ರೀಗುರುಬಸವಲಿಂಗಾಯ ನಮಃ

ಪ್ರಭುದೇವರ

ಶೂನ್ಯಸಂಪಾದನೆ

ಚತುರ್ಥೋಪದೇಶ

ಬಸವೇಶ ಚೆನ್ನಬಸವೇಶಂಗನುಗ್ರಹಮಾಡಿದ

ಸಂಪಾದನೆ

ಚೆನ್ನಬಸವೇಶಗೊಲವಿಂ
ನನ್ನಿಯೊಳುಪದೇಶದೆಸಕಮಂ ಬಸವೇಶಂ
ಸನ್ನುತಮಾಗಿತ್ತುದನೊಲ
ವಿಂ ನಿಜಶರಣರ್ಗೆ ಬಿನ್ನವಿಪೆನಹುದಿನ್ನಲ್

SALUTATION TO THE GLORIOUS GURU

BASAVALIṄGA

PRABHUDĒVA'S

ŚŪNYASAṀPĀDANE

THE FOURTH LESSON

The Saṁpādane concerning the Grace bestowed by Basavaṇṇa upon Cennabasavaṇṇa.

I shall, with joy and devotion, relate to the true Śaraṇas,
So they may give assent, how in fact Basavaṇṇa,
Out of love, imparted spiritual instruction
To Ceṇṇabasavaṇṇa in a praiseworthy manner.

ŚRĪGURUBASAVALIṄGĀYA NAMAḤ

PRABHUDĒVARA

ŚŪNYASAṀPĀDANE

CATURTHŌPADĒŚA

Basavēśa Cennabasavēśaṅganugrahamāḍida saṁpādane

Cennabasavēśagolaviṁ
nanniyoḷupadēśadesakamaṁ Basavēśaṁ
sannutamāgittudanola
viṁ nijaśaraṇarge binnavipenahudennal

ಅದೆಂತೆಂದಡೆ: ಆ ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಸವರಾಜದೇವರ ಮಹಾತ್ಮೆಯನು ಕೊಂಡಾಡುತ್ತ, ಪರಮಾನಂದದೊಳೋಲಾಡುತ್ತ ಬರುತ್ತಿರಲಿತ್ತ,

ಅಖಂಡಾದ್ವಯ ನಿತ್ಯ ನಿರವಯ ನಿಶ್ಶೂನ್ಯವಪ್ಪ ನಿಷ್ಕಲಪರಶಿವನ ಸ್ಥೂಲ ತತ್ತ್ವವೆ ಮರ್ತ್ಯಲೋಕದಲ್ಲಿ ಜಗಹಿತಾರ್ಥವಾಗಿ ಬಸವೇಶ್ವರನೆಂಬ ನಾಮದಿಂದವತರಿಸಿ, ಷಡುದರುಶನ ಷಟ್ಸಮಯಂಗಳಿಂದ ವೀರಶೈವಸದ್ಭಕ್ತಿ ಮಸುಳಿಸಿರಲಾ ಶಿವಭಕ್ತಿಯನುದ್ಧರಿಸಿ, ಸರ್ವಾಚಾರವನಿಂಬುಗೊಂಡು, ಕಲ್ಯಾಣಪಟ್ಟಣದಲ್ಲಿ ಗುರು ಲಿಂಗ ಜಂಗಮಭಕ್ತಿಯ ಮಾಡುತ್ತ, ನಿತ್ಯ ಎಂಬತ್ತೆಂಟು ಪವಾಡಂಗಳಂ ಜಯಿಸುತ್ತಿಪ್ಪ ಬಸವೇಶ್ವರನೆಂತಾತನೆಂದಡೆ:

ಶೈವಂಗೆದೆಗೊಂತ, ವೈಷ್ಣವಜೀಮೂತರುಂರುಾಮಾರುತ, ಚಾರ್ವಾಕಚೌದಂತ ಸೃಣಿ, ಬೌದ್ಧದರ್ದುರಘಣೆ, ಕ್ಷಪಣವನದಾವಾನಲ, ನೈಯಾಯಿಕಹರಿಣಶಾರ್ದೂಲ, ಭಾಟ್ಟಮತಶರಧಿಕುಂಭಜ, ಪ್ರಾಭಾಕರಕದಳೀಮತ್ತಗಜ, ವಿೂಮಾಂಸಹಿಮಚ್ಛೈತ್ರ, ವೈಶೇಷಲತಾಲವಿತ್ರ, ಕಾಪಾಲಕುಮುದಮಾರ್ತಾಂಡ, ಸಾಂಖ್ಯಮತಶರಭಭೇರುಂಡ, ಕರ್ಮವಾದಕುಧರಕುಲಿಶ, ಕಾಲವಾದಕಮಲತಾರೇಶ, ಮಂತ್ರವಾದಮಸ್ತಕಶೂಲ, ಮಾಯಾವಾದಮೂಲಕುದ್ದಾಲ, ಕೌಳಮತತರುಪರಶು, ಕಾಳಾಮುಖಿಕಂಠಪಾಶ, ಶಾಕ್ತೇಯತಿಮಿರದೀಪ, ಸೌರಮತಪನ್ನಗಖಗಾಧಿಪನೆನಿಸಿ ವೀರಶೈವಸದ್ಭಕ್ತಿಯಂ ವರ್ಧನಂಗೈಯುತ್ತ, ಶಿವಶರಣಸಾಗರಕ್ಕೆ ಪೂರ್ಣೇಂದುವಾಗಿ ಸುಖಮಿರುತ್ತಿರಲೊಂದು ದಿನ ಶಿವಲಿಂಗಾರ್ಚನೆಯಂ ಮಾಡುತ್ತ, ಲಿಂಗದೊಳ್ ತಿಳಿದು, ಆ ಲಿಂಗದ ಕಳೆ ವಿಕವಾಗಿ, ವಾರಿ ವಾರಿ ಕೂಡಿದಂತೆ, ಕ್ಷೀರ ಕ್ಷೀರ ಬೆರೆದಂತೆ, ರತ್ನದೊಳ್ ಕಳೆ ಬೆರಸಿಪ್ಪಂತೆ ಅಂತರಂಗದ ಜ್ಞಾನ ಬಹಿರಂಗದ ಕ್ರೀ ಒಂದಾಗಿ, ಇಷ್ಟಲಿಂಗದ ಕಳೆ ಪ್ರಾಣಕ್ಕೆ ವೇಧಿಸಿ, ಪ್ರಾಣ ಲಿಂಗ ಸಂಬಂಧವಪ್ಪ ಭೇದವು ಶರಣಸಂಗದಿಂದಲ್ಲದೆ ದೊರಕೊಳ್ಳದೆಂದು ಜ್ಞಾನ ಮುಖದೊಳ್ ನಿರೀಕ್ಷಿಸುತ್ತಿರಲು;

ನಿಷ್ಕಲಪರಶಿವನ ಸೂಕ್ಷ್ಮತತ್ತ್ವವೆ ಚೆನ್ನಬಸವೇಶ್ವರನೆಂಬ ನಾಮದಿಂದ ಮರ್ತ್ಯಕ್ಕವತರಿಸಿ, ಸಕಲಪ್ರಮಥರ್ಗೆ ಷಟ್ಸ್ಥಲಮಂ ಬೋಧಿಸುವುದಕ್ಕೆ ತಾನೆ ಕಾರಣನಾಗಿ, ಅಲ್ಲಮಪ್ರಭುದೇವರ ಬರವಿಂಗೆ ತಾನೆ ಮೂಲಿಗನಾಗಿ ಬಂದು, ಆ ಬಸವೇಶ್ವರನ ಸ್ತೋತ್ರಮಂ ಮಾಡಿ ಅನುಗ್ರಹಮಂ ಪಡೆದರದೆಂತೆಂದಡೆ ಆ ಪ್ರಸ್ತಾವದ ವಚನ:

adentendaḍe: ā Prabhudēvaru Siddharāmayyadēvaru Basavarājadēvara mahātmeyanu koṇḍāḍutta, paramānandadoḷōlāḍutta baruttiralitta,

akhaṇḍādvaya nitya niravaya niśśūnyavappa niṣkala paraśivana sthūlatattvave martyalōkadalli jagahitārthavāgi Basavēśvaranemba nāmadindavatarisi, ṣaḍudaruśana ṣaṭsamayaṅgaḷinda viraśaivasadbhakti masuḷisiralā śivabhaktiyanuddharisi, sarvācāravanimbugoṇḍu, kalyāṇapaṭṭaṇadalli guru liṅga jaṅgama bhaktiya

māḍutta, nitya emḅatteṇṭu pavāḍaṅgaḷaṁ jayisuttippa Basavēśvaranentātanendaḍe:

śaivaṅgedegonta, vaiṣṇavajīmūtajhañjhāmāruta, cārvākacaudantasṛṇi, bauddhadarduraphaṇi, kṣapaṇavanadāvānala, naiyāyikahariṇaśārdūla, bhāṭṭamataśaradhikuṁbhaja, prābhākarakadaḷīmattagaja, mīmāṁsahimacaitra, vaiśēṣalatālavitra, kāpālakumudamārtāṇḍa, sāṅkhyamataśarabhabhēruṇḍa, karmavādakudharakuliśa, kālavādakamalatārēśa, mantravādamastakaśūla, māyāvādamūlakuddāla, kauḷamatataruparaśu, kāḷāmukhakaṇṭhapāśa, śāktēyatimiradīpa, sauramatapannagakhagādhipanenisi vīraśaivasadbhaktiyaṁ vardhanaṅgaiyutta, Śivaśaraṇasāgarakke pūrṇenduvāgi sukhamiruttiralondu dina śivaliṅgārcaneyaṁ māḍutta, liṅgadoḷ tiḷidu, ā liṅgada kaḷe ēkavāgi, vāri vāri kūḍidante, kṣīra kṣīra beredante, ratnadoḷ kaḷe berasippante, antaraṅgada jñāna bahiraṅgada krī ondāgi, iṣṭaliṅgada kaḷe prāṇakke vēdhisi, prāṇaliṅgasaṁbandhavappa bhēdavu śaraṇasaṅgadindallade dorakoḷḷadendu jñānamukhadoḷ nirīkṣisuttiralu;

niṣkalaparaśivana sūkṣmatattvave Cennabasavēśvaraneṁba nāmadinda martyakkavatarisi, sakalapramatharge ṣaṭsthalamaṁ bōdhisuvudakke tāne kāraṇanāgi, Allamaprabhudēvara baraviṅge tāne mūliganāgi bandu, ā Basavēśvarana stōtramaṁ māḍi anugrahamaṁ paḍedaradentendaḍe ā prastāvada vacana:

For instance, as Prabhudēva and Lord Siddharāmayya were going their way to Kalyāṇa, extolling the glory of Lord Basavarāja in an ecstasy of joy, the gross principle of Paraśiva, the formless, the undivided, non-dual, eternal, whole and void par excellence, incarnating on this mortal earth for the world's good in the name of Basavēśvara, restored the practice of Vīraśaivism which had been tarnished by the six systems and six creeds, and, embodying in his own person all the religious disciplines, practised in the city of Kalyāṇa the cult of Guru, Liṅga and Jaṅgama and daily performed, triumphantly, the eighty-eight miracles:

Basavaṇṇa, a lance for the breast of Śaivas, a tempest to the clouds of Vaiṣṇavas, a goad for the four-tusked elephant of the Cārvākas, a serpent to the frog of Bauddhas, a conflagration to the forest of Jainas, a tiger to the antelope of Naiyāyikas, Sage Agastya to the ocean of the Bhaṭṭa doctrine, an elephant in rut to

the plantain-grove of the Prabhākaras, a spring to the winter of the Mīmāṁsakas, a sickle for the creeper of Vaiśēṣikas, a sun to the night-lotus of the Kāpālas, a two-headed Bhēruṇḍa to the eight-legged Śarabha of the Sāṅkhya doctrine, a thunderbolt to the mountain of the Karma cult, a moon to the day-lotus of the Time doctrine, a stake for the head of Magic, a hoe for the root of the doctrine of Illusion, an axe for the tree of the Kauḷa doctrine, a noose for the neck of Kāḷāmukhas, a lamp to the darkness of the Śāktas, an eagle to the serpent of the Saura doctrine.

Basavaṇṇa, a full-moon to the ocean of the Śivaśaraṇas, lived happily fostering the true Vīraśaiva faith. While one day he was worshipping the Śivaliṅga he saw with his inner eye how one should have a clear idea of the Liṅga; how one should become one with the lustre emanating from It, as water mingles with water, milk with milk. One's inner knowledge and outer action should be one, as a jewel and its lustre are one. The lustre of Iṣṭa-Liṅga should penetrate one's vital breath, and there should be a living bond between the two. All this cannot be attained unless one is in the company of the Śaraṇas.

The subtle principle of Niṣkala Paraśiva, incarnating on this mortal world in the name of Cennabasavēśvara, was the cause for the Ṣaṭsthala doctrine being expounded to all the Saints; and he it was that was responsible for the coming of Allama Prabhudēva (to Kalyāṇa). This is the vacana that tells how he praised Basavēśvara and received his blessing:

೧

ಮೀನಜ ರೋಮಜ ಋಷಿಯರು ಮೊದಲಾದ
ಅನಂತಕೋಟಿ ಹರಿಬ್ರಹ್ಮರಿಲ್ಲದಂದು
ಅಲ್ಲಿಂದತ್ತತ್ತ ನೀನೇಕೋಲಿಂಗ, ಒಬ್ಬನೆ ಶರಣ !
ಗುರುವೆ, ಪರಮಗುರುವೆ, ನೀನೆ ಗತಿಯಯ್ಯಾ !
ಆದಿಕುಳಕ್ಕೆ ಮೂಲಿಗನಾಗಿ ಸುಳುಹುದೋಱಿ ಪಾವನವ ಮಾಡಬಂದಿರಿ.
ಬಹುಮುಖ ಜೀವರಿಗೆ ಬಹುಮುಖ ಪ್ರಸಾದವ ತೋಱಿದಿರಯ್ಯಾ !
ಭುವನವ ಸಲಹಲೆಂದವತರಿಸಿದಿರಿ.
ಆದಿ ಲಿಂಗ, ಅನಾದಿ ಶರಣನೆಂಬುದು ತಪ್ಪದು.
ನೀವು ಪುಟ್ಟಿಸಿದ ಘಟಕ್ಕೆ ಕಾರುಣ್ಯವ ಮಾಡಿ ಸಲಹಯ್ಯಾ
ಕೂಡಲ ಚೆನ್ನಸಂಗಮದೇವಾ.

Mīnaja Rōmaja ṛṣiyaru modalāda
anantakōṭi haribrahmarilladandu
allindattatta nīnēkōliṅga, obbane śaraṇa!
guruve, paramaguruve, nīne gatiyayyā!
ādikuḷakke mūliganāgi suḷuhudōṛi pāvanava māḍabandiri.
bahumukha jīvarige bahumukha prasādava tōṛidirayyā!
bhuvanava salahalendavatarisidiri.
ādi liṅga, anādi śaraṇanembudu tappadu.
nīvu puṭṭisida ghaṭakke kāruṇyava māḍi salahayyā
Kūḍala cennasaṅgamadēvā.

When all the myriad gods
Were not yet, not Haris nor Brahmas,
Nor all the sages named of fish or hair,
And further back beyond,
Thou art the only Liṅga, the only Śaraṇa;
Thou, Guru, Lord Supreme, Thou wert
My solitary port and haven.

Thou art the root whence sprung
This our primordial Faith;
Casting Thy shadow before,
Camest down to sanctify the world.

To many a manner of living things,
O Lord, Thou hast revealed
Many a manner of grace,
And hast put on the flesh
To save the world.
To say, 'In the beginning was God,
The Devotee is unbegun'
Is not a paradox....

Save me, Kūḍala Cennasaṅgama!
Let this body born of Thee
Now grow within Thy grace!

ಇಂತು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಉಪಾವಸ್ತೆಯಂ ಮಾಡಲು, ಬಸವರಾಜದೇವರು ಭಕ್ತಿಭಾವಸಂಪನ್ನನಾಗಿ, ಸರ್ವವೂ ಸಂಗಮನಾಥನೆಂಬ ಭಾವದಿಂದ, ನಾನು ಉಪದೇಶವ ಮಾಡಲಮ್ಮೆನೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Cikkadaṇṇāyakaru upāvasteyaṁ māḍalu, Basavarāja-dēvaru bhaktibhāvasaṁpannanāgi, sarvavū saṅgamanāthaneṁba bhāvadinda, nānu upadēśava māḍalammenendu nirūpisida prastā-vada vacana :

The vacana which tells how, on Cennabasavaṇṇa making this request, Lord Basavarāja, being suffused with devotion and with the conviction that everything is Saṅgamanātha Himself, replied that he could not give him instruction:

೨

ಹೋ ! ಹೋ !! ನಾನೊಬ್ಬರಿಗೆಯೂ ಉಪದೇಶವ ಮಾಡಲಮ್ಮೆನು.
ಮುನ್ನಲಾದವರು ತಮ್ಮಿಂದ ತಾವಾದರು;
ಅವರೆಲ್ಲರೂ ನಿಜಲಿಂಗೈಕ್ಯರು; ನಾನೇನುವ ಮಾಡಿತಿಲ್ಲ.
ತತ್ತ್ವವ ಹಿಡಿದವರಿಗೆ ತೊತ್ತಾಗಿ ನಡೆವೆನು.
ಅಮರಗಣಂಗಳು ಸಾಕ್ಷಿಯಾಗಿ,
ಕೂಡಲ ಸಂಗಮದೇವರ ಮುಂದೆ ಭಾಷೆಪ್ರಸಾದವನಿಕ್ಕಲಮ್ಮೆನಯ್ಯಾ
ಚೆನ್ನಬಸವಣ್ಣಾ.

hō ! hō !! nānobbarigeyū upadēśava māḍalammenu.
munnalādavaru tamminda tāvādaru;
avarellarū nijaliṅgaikyaru; nānēnuva māḍitilla.
tattvava hiḍidavarige tottāgi naḍevenu.
amaragaṇaṅgaḷu sākṣiyāgi,
Kūḍala saṅgamadēvara munde bhāṣeprasādava-
nikkalammenayyā
Cennabasavaṇṇā.

Ho ho! What am I that should give
Instruction to any man?
The men who were saved of old
Themselves did save themselves,
And all of them are
One with the Reality.
Myself have nothing done,
Save ministering to them
That have held fast to Truth.

O Cennabasavaṇṇa,
Bear all the Immortals witness,
Before Kūḍala Saṅgama
It's not for me to give
Grace that is rendered in words.

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಚೆನ್ನಬಸವಣ್ಣನು ನಿಮ್ಮ ಕರುಣದಿಂದ ಅನುಗ್ರಹವ ಪಡೆವೆನಲ್ಲದೆ ಬಿಡುವನಲ್ಲ; ಅನಾದಿವಿಡಿದು ನಾನು ನಿಮ್ಮ ಶಿಷ್ಯನೆಂಬ ಭೇದವ ತೋಱಿಸಿ, ಒಡಂಬಡಿಸಿ ಉಪಾವಸ್ತೆಯಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನಃ

ī hīgendu Basavarājadēvaru nirūpisalu, adakke Cennabasavaṇṇanu nimma karuṇadinda anugrahava paḍevenallade biḍuvanalla; anādiviḍidu nānu nimma śiṣyaneṁba bhēdava tōṟisī, oḍaṁbaḍisi upāvasteyaṁ māḍuva prastāvada vacana:

The vacana which tells how, on Lord Basavarāja giving this reply, Cennabasavaṇṇa thereupon submitted: "I am not the man to give up obtaining instruction through your grace; for I have been your disciple from eternity"; and thus convincing him, he made his request:

೩

ಅಂಜದಿರಿ, ಅಂಜದಿರಿ.
ನಿಮ್ಮ ಪ್ರಮಥರ ಮುಂದೆ ನಿಮಗೆ ಅಹುದಹುದೆನಲು,
ನಿಮಗನಾದಿಯ ಶಿಶು ನಾನಯ್ಯಾ!
ಅದೆಂತೆಂದಡೆ:
ಅಂಜನೆಗೆ ಜಲಗರ ಬೆಳೆಯಿತ್ತೆಂದು ಅಂಜಿ ಹೇಮರಸವ ಕುಡಿದಲ್ಲಿ,
ಒಳಗಿರ್ದ ಕಪಿ ಶೃಂಗಾರವ ಮಾಡನೆ?
ಕಿಡುವುದೆ ಗುರುವಿನುಪದೇಶ? ಪಿಂಡವ ಮಱೆವುದೆ ಶಿವಜ್ಞಾನವು?
ಹಿಂದೆ ವಿಳುನೂಱು ವರುಷ ಮುಂಡೋದರಿಯ ಬಸುಱಿಲ್ಲಿ
ಉದಯಂಗೆಯ್ಯನೆ ಇಂದ್ರಜಿತು?
ನೀವು, ನಾನು ಹೊಟ್ಟೆಯಲ್ಲಿರ್ದಂದು
ವಿಭೂತಿಯ ಪಟ್ಟವ ಕಟ್ಟಿದಂದೆ ಅನುಗ್ರಹವಾಯಿತ್ತು.
ಕೂಡಲ ಚೆನ್ನಸಂಗಮದೇವಯ್ಯಾ,
ನಿಮ್ಮ ತೊತ್ತಿನ ತೊತ್ತು ನಾನು ಚೆನ್ನಬಸವಣ್ಣನು.

añjadiri, añjadiri.
nimma pramathara munde nimage ahudahudenalu,
nimaganādiya śiśu nānayyā!
adentendaḍe:
Añjanege jalagara beḷeyittendu añji hēmarasava kuḍidalli,
oḷagirda kapi śṛṅgārava māḍane?
keḍuvude guruvinupadēśa? Piṇḍava maṛevude śivajñānavu?
hinde ēḷunūṛu varuṣa maṇḍōdariya basuṛalli
udayaṁgeyyane Indrajitu?
nīvu, nānu hoṭṭeyallirdandu
vibhūtiya paṭṭava kaṭṭidande anugrahavāyittu.
Kūḍala cennasaṅgamadēvayyā,
nimma tottina tottu nānu Cennabasavaṇṇanu.

Away with scruples, modest Sir!
From all eternity, O Lord,
I have been your child, your little child;
And this will be approved by all before
Your saints, for this is how it is;

Añjana, worried that her dropsy grew,
Imbibed the liquid quintessence of gold;
And, sure, the Ape she bore within
Failed not of comeliness!
And shall a Master's teaching go for naught?

Does all this theologic lore forget
That embryonic miracle?

In Maṇḍōdari's belly, Indrajit,
Of old, lay seven hundred years;
Yet how at length he burst to light!

The very day your fingers smeared
The ashen mark upon me still enwombed,
I had my blessing.

O Kūḍala Cennasaṅgama,
I, Cennabasavaṇṇa, am
A servant of your servants, Lord!

ಈ ಪೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಲು, ಬಸವರಾಜದೇವರು ಎಲ್ಲಾ ಶಿವಭಕ್ತರಿಗೆಯೂ ಶಿಶುವಲ್ಲದೆ, ಒಬ್ಬರಿಗೆಯು ನಾನು ಗುರುವಲ್ಲವೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cikkadaṇṇāyakaru binnaisalu, Basavarājadēvaru ellā śivabhaktarigeyū śiśuvallade, obbarigeyu nānu guruvallavendu nirūpisida prastāvada vacana :

The vacana which tells how, on Cennabasavaṇṇa submitting thus, Lord Basavarāja replied that he was but a child to all the Śivabhaktas, and himself no Guru to anyone:

೪

ಆದಿ ಅನಾದಿಯಿಂದತ್ತತ್ತ ಮುನ್ನ
ಲಿಂಗಜಂಗಮವೆಂಬುದನಾರು ಬಲ್ಲವರಿಲ್ಲವೆಂದು.
ಇದಱ ಸಕೀಲ ಸಂಬಂಧವ ತಿಳುಹಲೆಂದು ಮರ್ತ್ಯಕ್ಕೆ ಕಳುಹಿದನು ಶಶಿಧರನು.
ಅಂಗದ ಮೇಲೆ ಲಿಂಗವುಳ್ಳುದೆಲ್ಲವು ಸಂಗಮನಾಥನಲ್ಲದೆ
ಮತ್ತಾರನೂ ಕಾಣೆ.
ಶಿಷ್ಯಂಗೆ ಗುರು ಉಪದೇಶವ ಮಾಡಬೇಕಲ್ಲದೆ,
ಗುರುವಿಂಗೆ ಶಿಷ್ಯನನುಗ್ರಹವ ಮಾಡಿದ ಠಾವುಂಟೆ?
ಎನ್ನ ಆಱಿವಿನ ಆದಿಗೆ ನೀನೆ ಕರ್ತನೆಂದು ನಾನಿರುತ್ತಿರಲು,
ನಿನಗೆ ನಾನಿನ್ನು ಅನುಗ್ರಹವ ಮಾಡುವ ಪರಿ ಎಂತಯ್ಯಾ?
ಕೂಡಲ ಸಂಗಮದೇವರ ಸ್ವರೂಪೆಂದು ನಿನ್ನ ಕಂಡಿಪ್ಪೆ,
ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

ādi anādiyindattatta munna
liṅgajaṅgamaveṁbudanāru ballavarillavendu,
idaṟa sakīla saṁbandhava tiḷuhalendu martyakke
kaḷuhidanu śaśidharanu.
aṅgada mēle liṅgavuḷḷudellavu Saṅgamanāthanallade
mattāranū kāṇe.
śiṣyaṅge guru upadēśava māḍabēkallade,
guruviṅge śiṣyananugrahava māḍida ṭhāvuṇṭe?
enna aṟivina ādige nīne kartanendu nāniruttiralu,
ninage nāninnu anugrahava māḍuva pari entayyā?
Kūḍalasaṅgamadēvara svarūpendu ninna kaṇḍippe
kāṇā Cennabasavaṇṇā.

Before time was, before eternity,
None knew that Liṅga was or Jaṅgama;
So, to unveil the link between these two,
The Lord who holds the Moon sent me
Down to this earth.

Whatever wears a Liṅga on its body, that's
Lord Saṅgama: none other Lord I see!

The Master his disciple needs must bless;
But could disciple grant his Master grace?

When I live in the faith it was your deed
To open wide for me the gates of Light,
How, then, can I
Give blessing unto you?

Look you, O Cennabasavaṇṇa,
I ever see you as embodiment
Of Kūḍala Saṅgama, our Lord.

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಲು, ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru nirūpisalu, Cikkadaṇṇāyakaru binnaisida prastāvada vacana:

The vacana which tells what, on Lord Basavarāja saying thus, Cennabasavaṇṇa submitted:

೫

ಆದಿ ಲಿಂಗ, ಅನಾದಿ ಶರಣನೆಂಬುದು ತಪ್ಪದು.
ಆದಿ ಗುರು, ಅನಾದಿ ಶಿಷ್ಯನೆಂಬುದು ತಪ್ಪದು.
ಗುರುವಿಂಗೆ ಶಿಷ್ಯಂಗೆ ಏನು ದೂರ ದೇವಾ?
ಮುಳ್ಳುಗುತ್ತುವರೆ ತೆಱಹಿಲ್ಲದ ಪರಿಪೂರ್ಣ ಘನವು
ಒಬ್ಬರಲ್ಲಿ ಒಂದು ಭಾವವುಂಟೆ?
ಏನ್ನೊಳಗೆ ಬೆಳಗುವ ಜ್ಞಾನ,
ನಿನ್ನ ಹೃದಯಕಮಲದೊಳಗಣ ಅವ್ಯಕ್ತಲಿಂಗ.

ನಿನ್ನೊಳು ತೊಳಗಿ ಬೆಳಗುವ ಜ್ಯೋತಿರ್ಲಿಂಗ.
ಎನ್ನ ಸುಜ್ಞಾನಲಿಂಗ.
ಒಂದಕ್ಕಿಲ್ಲಿ ಒಂದ ಬಿಚ್ಚಿ ಬೇಱುಮಾಡಬಾರದಾಗಿ.
ಪ್ರಾಣಲಿಂಗ ಒಂದೆ. ಉಪದೇಶ ಒಂದೆ. ಕ್ರಿಯಾಕರ್ಮ ಒಂದೆ !
ನೀವಿನ್ನಾವುದ ಬೇಱುಮಾಡಿ ನುಡಿವಿರಯ್ಯಾ?
ಕಾರ್ಯದಲ್ಲಿ ಗುರುವಾಗಿ ಅಂತರಂಗಕ್ಕೆ ಸುಜ್ಞಾನೋಪದೇಶವ
ಮುನ್ನವೆ ಮಾಡಿದ ಬಳಿಕ.
ಕ್ರೀಯಿಂದ ಮಾಡಲಮ್ಮೆನೆಂದಡೆ ಹೋಹುದೆ?
ಕೂಡಲ ಚೆನ್ನಸಂಗಮದೇವರು ಸಾಕ್ಷಿಯಾಗಿ.
ಎನಗೆ ನೀವು ಉಪದೇಶವ ಮಾಡಿದಡೆ.
ಮರ್ತ್ಯಲೋಕದ ಮಹಾಗಣಂಗಳ ಕೈಯಲ್ಲಿ ಅಹುದಹುದೆನಿಸುವೆ
ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ !

āḍi liṅga, anāḍi śaraṇanembudu tappadu.
āḍi guru, anāḍi śiṣyanembudu tappadu.
guruviṅge śiṣyaṅge ēnu dūra dēvā?
mulluguttuvare teṟahillada paripūṛṇa ghanavu
obbaralli ondu bhāvavuṇṭe?
ennoḷage beḷaguva jñāna,
ninna hṛdayakamaladoḷagaṇa avyaktaliṅga
ninnoḷu toḷagi beḷaguva jyōtirliṅga,
enna sujñānaliṅga.
ondaṟalli onda bicci bēṟu māḍabāradāgi,
prāṇaliṅga onde, upadeśa onde, kriyākarma onde!
nīvinnāvuda bēṟumāḍi nuḍivirayyā?
kāryadalli guruvāgi antaraṅgakke sujñānōpadēśava
munnave māḍida baḷika,
krīyinda māḍalammenendaḍe hōhude?
Kūḍala cennasaṅgamadēvaru sākṣiyāgi,
enage nīvu upadēśava māḍidaḍe,
martyalōkada mahāgaṇaṅgaḷa kaiyalli ahudahudenisuve
kāṇā Saṅganabasavaṇṇā!

To say that Liṅga is in time,
The devotee is not,
This sure must be to say the Master
Had a beginning, the Disciple's unbegun.

Between Disciple and Master, what is the odds?

Is it conceivable
The all-pervading Absolute,
So whole that never a thorn may pierce
Its round solidity, should have
One form for every several thing?

The Light that shines in me, shines too,
Although unmanifest, in your heart's lotus;
The Radiance glowing in your soul
Is mine illumination too!

There's just a single Prāṇa-Liṅga,
A single instruction, a single ritual;
You cannot part
Them one from the other.

If you, already a Guru in the act,
Have blessed me already with the Light,
Is it possible now to say
'I cannot do it in the deed?'

Before Kūḍala Cennasaṅgama I say:
If you vouchsafe your grace to me,
I'll make the great ones of this mortal earth
Applaud me and vindicate you quite!
Be you sure, O Saṅgana Basavaṇṇa!

ಈ ಹೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cikkadaṇṇāyakaru binnaisalu, adakke Basavarāja-dēvaru nirūpisida prastāvada vacana :

The vacana which tells what, on Cennabasavaṇṇa making this submission, Lord Basavarāja replied thereto:

೬

ಗುರುವಿಂಗೆ ನೀನೆ ಕರ್ತ. ಲಿಂಗಕ್ಕೆ ನೀನೆ ಕರ್ತ. ಜಂಗಮಕ್ಕೆ ನೀನೆ ಕರ್ತ.
ಪ್ರಸಾದಕ್ಕೆ ನೀನೆ ಕರ್ತ. ಉಪದೇಶಕ್ಕೆ ನೀನೆ ಕರ್ತ.
ಕೂಡಲಸಂಗಮದೇವರು ಸಾಕ್ಷಿಯಾಗಿ.
ಎನಗೆಯೂ ನೀನೆ ಕರ್ತನಾದ ಕಾರಣ
ನಾನು ಬೇಕೆನಲಮ್ಮೆನು, ಬೇಡೆನಲಮ್ಮೆನು
ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

guruviṅge nīne karta. liṅgakke nīne karta.
jaṅgamakke nīne karta.
prasādakke nīne karta. uadēśakke nīne karta.
Kūḍalasaṅgamadēvaru sākṣiyāgi,
enageyū nīne kartanāda kāraṇa
nānu bēkenalammenu, bēḍenalammenu
kāṇā Cennabasavaṇṇā.

Thou only did'st the Guru make; Thou only
The Liṅga and the Jaṅgama. Thine is
The Grace, and the Initiation Thine!

Before Kūdala Saṅgama, our Lord, I say;
Because Thou hast made me too, I can
Say neither Ay nor Nay;
Know this, O Cennabasavaṇṇa!

ಎನಗೆ ನೀನೆ ಕರ್ತನಾದ ಕಾರಣ, ನೀನೆಹಗೆ ಮಾಡಿದಡೆ, ಅಹಗೆ ಮಹಾಪ್ರಸಾದ ವೆಂಬಿನಲ್ಲದೆ ಬೇಱೆ ಸ್ವತಂತ್ರವನಱಿಯೆನೆಂದು ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಲು, ಚಿಕ್ಕ ದಣ್ಣಾಯಕರು ಆ ಉತ್ತರಕ್ಕೆ ಮಹಾಪ್ರಸಾದವೆಂದು ಅನುಗ್ರಹವ ಮಾಡಿಸಿಕೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

enage nīne kartanāda kāraṇa, nīnehage māḍidaḍe, ahage mahāprasādavembenallade bēr̤e svatantravanar̤iyenendu Basavarājadēvaru nirūpisalu, Cikkadaṇṇāyakaru ā uttarakke mahāprasādavendu anugrahava māḍisikoṁba prastāvada vacana:

The vacana which tells how, on Lord Basavarāja remarking, "Since you are my Master, I know no other freedom than to say, 'Whatever you do, it's your gracious will' ", Cennabasavaṇṇa submits graciously to this answer and accepts the blessing:

2

ದೇವದೇವ, ಮಹಾಪ್ರಸಾದ !

ತನ್ನ ರೂಪ ತಿಳಿದು ನೋಡಬೇಕೆಂದು. ಕನ್ನಡಿಯೆನುಪಾವಸ್ತೆಯ ಮಾಡಲು,
ಆ ಕನ್ನಡಿ ಬೇಕು ಬೇಡೆಂಬುದೆ ಅಯ್ಯಾ?

ಪತಿಯಾಜ್ಞೆಯಿಂದ ಸತಿ ಪತಿಭಾವವ ಧರಿಸೆಂದಡೆ,
ಸಂಯೋಗಕಾಲದಲ್ಲಿ ಅಲ್ಲವೆಂದೆನಬಹುದೆ?

ನೀವೆ ಮಾಡಿದಡೆ ನೀವೆ ಮಾಡಿದುದು:
ನಾನೆ ಮಹಾಪ್ರಸಾದವ ಸ್ವೀಕರಿಸಿದಡೆಯೂ, ನೀವೆ ಮಾಡಿದುದು.

ಅಂಗೈಯ ಲಿಂಗವ ಲಕ್ಷಣವ ನೋಡೆಂದು ಕೈಯಲ್ಲಿ ಕೊಟ್ಟಡೆ,
ಲಿಂಗದಲ್ಲಿ ಲಕ್ಷಣವ ನೋಡಲಾಗದೆಂದು.
ಚೆನ್ನಸಂಗಮನಾಥನ ಕೋ ಎಂದು ಕೊಟ್ಟಡೆ
ಮಹಾಪ್ರಸಾದವೆಂದು ಕೈಕೊಂಡೆನು.

ಗುರು ಬೆದಱಿ ಅಂಜಿದಡೆ, ಮನವ ಸಂತೈಸಿ,
ಏಕಾರ್ಥದ ಭೇದವ ತೋಱಿ ಬಿನ್ನಹವ ಮಾಡಿದೆನು.

ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರ ಮಹಾಮನೆಯ ಗಣಂಗಳು ಮೆಚ್ಚಲು,
ಸಂಗನಬಸವಣ್ಣನ ಕರುಣದ ಶಿಶುವೆಂಬುದ
ಮೂಱುಲೋಕವೆಲ್ಲವೂ ಅಱಿದು ಜಯ ಜಯ ಎನುತ್ತಿದ್ದಿತ್ತು.

dēvadēva, mahāprasāda!

tanna rūpu tiḷidu nōḍabēkendu, kannaḍiyanupāvasteya māḍalu,
ā kannaḍi bēku bēḍembude ayyā?

patiyājñeyinda sati patibhāvava dharisendaḍe,
saṁyōgakāladalli allavendenabahude?

nīve māḍidaḍe nīve māḍidudu;
nāne mahāprasādava svīkarisidaḍeyū, nīve māḍidudu.

aṅgaiya liṅgava lakṣaṇava nōḍendu kaiyalli koṭṭaḍe,
liṅgadalli lakṣaṇava nōḍalāgadendu,
Cennasaṅgamanāthana kō endu koṭṭaḍe
mahāprasādavendu kaikoṇḍenu.

guru bedaṟi añjidaḍe, manava santaisi,
ēkārthada bhēdava tōṟi binnahava māḍidenu.

Kūḍalacennasaṅgamadēvara mahāmaneya gaṇaṅgaḷu meccalu,
Saṅganabasavaṇṇana karuṇada śiśuvembuda
Mūṟulōkavellavū aṟidu jaya jaya enuttiddittu.

Grant me indulgence, great my Lord!
You wish to see your face, and so go near
The glass; but has the mirror voice
To say or Yes or No?

Suppose, to gratify a husband's whim,
One should command his wife to take
The husband's rôle in bed,
Can she say No?

Whatever you do, it is your doing, Sir;
And even the grace I wrest, is also your doing!

If I should place the Liṅga in your hand,
That you may mark its features, and if you,
Thinking it impermissible, say:
'Take, take it back, take back your god!'
I've none the less received it as your grace!

And when the Master's startled into awe,
I stroke his mind, show him
What is unique in our identity,
And pray for grace.

When the retainers of the Great House of God
Kūḍala Cennasaṅgama
Are pleased, the triple world
Awakes to knowledge that I am indeed
The child of Saṅgana Basavaṇṇa's grace
And shout with a triumphal joy!

ಲ

ಮತ್ತಂ.
ಕೃತಯುಗ ತ್ರೇತಾಯುಗ ದ್ವಾಪರ ಕಲಿಯುಗ
ವಿಲ್ಲದಲ್ಲಿಂದತ್ತತ್ತ ನೋಡಾ !
ಧರೆಯೂ ಬ್ರಹ್ಮಾಂಡವೂ ಮೂರುತಿಗೊಳ್ಳದಲ್ಲಿಂದತ್ತತ್ತಲಾದ
ಮಹಾಪ್ರಸಾದವ ಸಾಧಿಸಿ ತಂದು,
ಎನ್ನ ಕೈಯಲ್ಲಿ ಕೊಟ್ಟನಯ್ಯಾ ನಿಕ್ಷೇಪವಾಗಿ,
ಕೂಡಲಚೆನ್ನಸಂಗನಲ್ಲಿ ಬಸವಣ್ಣನೆಂಬ ಗುರುಲಿಂಗವು.

mattaṁ,

kṛtayuga trētāyuga dvāpara kaliyuga
villadallindattatta nōḍā!
dhareyū brahmāṇḍavū mūrutigoḷḷadallindattattalāda
mahāprasādava sādhisi tandu,
enna kaiyalli koṭṭanayyā nikṣēpavāgi,
Kūḍalacennasaṅganalli Basavaṇṇanemba guruliṅgavu.

Again:

The Guruliṅga Basavaṇṇa by name,
Dwelling in Kūḍala Cennasaṅgama,
Won and brought down
The supreme grace that was
Before the Krita age was, before the Trēta,
Before the Dwāpara and the Kali age,
And farther back beyond;
Before the earth and the cosmic egg
Froze into form, and farther back beyond:
And placed it, as a treasure, in my palm.

ಇಂತು ಬಸವರಾಜದೇವರ ಕೈಯಲ್ಲಿ ಉಪದೇಶವ ಪಡೆದು, ಲಿಂಗಾನುಗ್ರಹವ ತಾಳ್ದಿ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ತಮಗೆ ಲಿಂಗಸ್ವಾಯತ ಸಂಬಂಧ ಸಯವಾದ ಭೇದಮಂ ವಿವೇಕಮುಖದಿಂ ಪ್ರತಿಷ್ಠಿಸಿಕೊಂಡ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Basavarājadēvara kaiyalli updēśava paḍedu, liṅgānugrahava tāḷda Cikkadaṇṇāyakaru tamage liṅgasvāyata saṁbandha sayavāda bhēdamaṁ vivēkamukhadiṁ pratiṣṭhisikoṇḍa prastāvada vacana:

The vacana which tells how Cennabasavaṇṇa, having obtained initiation at Lord Basavaraja's hands and possessing the Linga-blessing, observes how, within him, by way of his consciousness, the secret of assimilation of the Linga bond had become his own:

೯

ಭಾವದಲ್ಲಿ ಗಮನ, ಪ್ರಾಣದಲ್ಲಿ ಲೋಭ, ಜಿಹ್ವೆಯಲ್ಲಿ ರುಚಿ,
ಶ್ರೋತ್ರದಲ್ಲಿ ಕುಶಬ್ದ, ನಾಸಿಕದಲ್ಲಿ ದುರ್ಗಂಧ, ನೋಟದಲ್ಲಿ ಕಾಮ,
ಶಬ್ದದಲ್ಲಿ ವಿರೋಧ—ಇಂತಹ ಭವಿಯ ಕಳೆದು ಭಕ್ತನ ಮಾಡಿದ
ಪರಿ ಎಂತೆಂದಡೆ:
ಆಕಾರವಿಲ್ಲದಂದಿನ, ನಿರಾಕಾರವಿಲ್ಲದಂದಿನ,
ಕಾಮನ ಸುಟ್ಟ ಭಸ್ಮವಿಲ್ಲದಂದಿನ, ತ್ರಿಪುರವ ಸುಟ್ಟ ಭಸ್ಮವಿಲ್ಲದಂದಿನ,
ಕಾಲನ ಸುಟ್ಟ ಭಸ್ಮವಿಲ್ಲದಂದಿನ, ಆದಿಯಾಧಾರವಿಲ್ಲದಂದಿನ
ಚಿದ್ವಿಭೂತಿಯೆನೆ ತಂದು ಪಟ್ಟವ ಕಟ್ಟಿದಡೆ,
ಭಾವಕ್ಕೆ ಗುರುವಾಯಿತ್ತು; ಪ್ರಾಣಕ್ಕೆ ಲಿಂಗವಾಯಿತ್ತು;
ಜಿಹ್ವೆಗೆ ಪ್ರಸಾದವಾಯಿತ್ತು; ಶ್ರೋತ್ರಕ್ಕೆ ಶಿವಮಂತ್ರವಾಯಿತ್ತು;
ನಾಸಿಕಕ್ಕೆ ಸುಗಂಧವಾಯಿತ್ತು; ನೋಟಕ್ಕೆ ಜಂಗಮವಾಯಿತ್ತು;
ಶಬ್ದಕ್ಕೆ ಸಂಭಾಷಣೆಯಾಯಿತ್ತು.
ಇಂತು ಪೂರ್ವಗುಣಂಗಳೆಲ್ಲವ ಕಳೆದು ಪುನರ್ಜಾತನಾದ ಕಾರಣ,
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಬಸವಣ್ಣನಿಂದ ಸರ್ವಾಂಗಲಿಂಗಿಯಾದೆನು.

bhāvadalli gamana, prāṇadalli lōbha, jihveyalli ruci,
śrōtradalli kuśabda, nāsikadalli durgandha, nōṭadalli kāma,
śabdadalli virōdha—intaha bhaviya kaḷedu bhaktana māḍida
pari entendaḍe:
ākāravilladandina, nirākāravilladandina,
kāmana suṭṭa bhasmavilladandina, tripurava suṭṭa
bhasmavilladandina,
kālana suṭṭa bhasmavilladandina, ādiyādhāravilladandina
cidvibhūtiyane tandu paṭṭava kaṭṭidaḍe,
bhāvakke guruvāyittu; prāṇakke liṅgavāyittu;
jihvege prasādavāyittu; śrōtrakke śivamantravāyittu;
nāsikakke sugandhavāyittu; nōṭakke jaṅgamavāyittu;
śabdakke saṁbhāṣaṇeyāyittu.
intu pūrvaguṇaṅgaḷellava kaḷedu punarjātanāda kāraṇa,
Kuḍalacennasaṅgayyanalli Basavaṇṇaninda
sarvāṅgaliṅgiyādenu.

A wavering in the will, desire in the soul,
A craving in the palate, an ill word in the ear,
A foul smell in the nose, lust in the eyes,
Discord in words—all these wordly lures he plucked
To make me pure; and this is how:

If he smear, for mark, the Linga he has brought
From times before both form and formless were,
Before the god of love was burnt to ashes,
Before the cities three and Death were burnt
To ashes; yea, before beginning was
Or its support, what then?

It works as rudder to the will,
As illumination to the soul,
As consecrated food to the tongue,
As sacred spell to the ear,
As fragrance to the nose,
As clarity to the sight,
As harmony to words!

As all the tarnish of the bygone years
Was cleansed, and I was born again,
By Kūḍala Cennasaṅga, our Lord, I swear:
I was transmuted, by Basavaṇṇa's grace,
To God in every cell.

೧೦

ಮತ್ತಂ,
ಪೃಥ್ವಿ ಅಪ್ಪು ತೇಜ ವಾಯು ಆಕಾಶವೆಂಬ ಪಂಚಭೂತಂಗಳಲ್ಲಿ
ಪಂಚಲಿಂಗಪ್ರತಿಷ್ಠೆಯ ಮಾಡಿದನಯ್ಯಾ !
ಮನ ಬುದ್ಧಿ ಚಿತ್ತ ಅಹಂಕಾರವೆಂಬ ಅಂತಃಕರಣಚತುಷ್ಟಯದಲ್ಲಿ
ಚತುರ್ಮುಖಲಿಂಗವನು ಪ್ರತಿಷ್ಠೆಯ ಮಾಡಿದನಯ್ಯಾ !
ಶ್ರೋತ್ರ ನೇತ್ರ ಘ್ರಾಣ ತ್ವಕ್ಕು ಜಿಹ್ವೆ
ವಾಕ್ಕು ಪಾಣಿ ಪಾದ ಪಾಯು ಗುಹ್ಯಂಗಳೆಂಬ ದಶೇಂದ್ರಿಯಂಗಳಲ್ಲಿ
ದಶಮುಖ ಲಿಂಗಪ್ರತಿಷ್ಠೆಯ ಮಾಡಿದನಯ್ಯಾ !
ಅಂತರಂಗ ಬಹಿರಂಗವ ಹತವ ಮಾಡಿದನಯ್ಯಾ.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ, ಎನ್ನ ಶ್ರೀಗುರು ಬಸವಣ್ಣನು.

mattaṁ,

pṛthvi appu tēja vāyu ākāśaveṁba pañcabhūtaṅgaḷalli
pañcaliṅgapratiṣṭheya māḍidanayyā!
mana buddhi citta ahaṁkāraveṁba antaḥkaraṇacatuṣṭayadalli
caturmukhaliṅgavanu pratiṣṭheya māḍidanayyā!
śrōtra nētra ghrāṇa tvakku jihve
vākku pāṇi pāda pāyu guhyaṅgaḷeṁba daśēndriyaṅgaḷalli
daśamukha liṅgapratiṣṭheya māḍidanayyā!
antaraṅga bahiraṅgava hatava māḍidanayyā,
Kuḍalacennasaṅgamadēvā, enna śrīguru Basavaṇṇanu.

Again:

O Kūḍala Cennasaṅgama Lord:

Basavaṇṇa, my glorious Master, has lodged
Five Liṅgas in the five elements—
Earth, water, fire, air, ether.

He has enthroned the fourfold Liṅga
Within my fourfold inner sense—
The mind, intelligence,
The ego, consciousness.

The tenfold Liṅga he has placed
In the ten senses—hearing, sight,
Smell, touch and taste,
Speech, hands and feet,
The shameful and the secret parts.
Thus has he killed
All sense of inwardness and outwardness.

೧೧

ಮತ್ತಂ,
ಪಸ್ತಮಸ್ತಕ ಸಂಯೋಗದ ಮುನ್ನ ಯೌವನ ಮಥನವಾಯಿತ್ತು.
ಆವುದ ಅಂತರಂಗವೆಂಬೆ? ಆವುದ ಬಹಿರಂಗವೆಂಬೆ?
ಆವುದ ಆತ್ಮಸಂಗವೆಂಬೆ?
ಪಸ್ತಮಸ್ತಕ ಸಂಯೋಗವೆಂಬುದೆ ಬಹಿರಂಗ.
ಮನಸಂಯೋಗವೆಂಬುದೆ ಅಂತರಂಗ.
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಆತ್ಮಸಂಗವಾಯಿತ್ತು.

mattaṁ,

hastamastaka saṁyōgada munna yauvana mathanavāyittu.
āvuda antaraṅgaveṁbe? āvuda bahiraṅgaveṁbe?
āvuda ātmasaṅgaveṁbe?
hastamastaka saṁyōgaveṁbude bahiraṅga.
manasaṁyōgaveṁbude antaraṅga.
Kūḍalacennasaṅgayyanalli ātmasaṅgavāyittu.

Again:

Before the hand could touch the head,
The churning of my youth had been!

How can I say
This is the inner, this the outer act,
And this the union of the soul?

The contact of the hand and head
Is but the outer form;

The union of the mind,
Inward experience.

Within Kūḍala Cennasaṅga is
The union of the soul!

ಆ ಚೆನ್ನಬಸವರಾಜದೇವರು ತಮಗೆ ಉಪದೇಶವ ಮಾಡಿದ ಮಹಾತ್ಮೆಯನು ವಿವೇಕ ಮುಖದಿಂದಱಿದು ಪರಿಣಾಮಿಸಿ ಕೃತನಿಶ್ಚಯವನೈದಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ā Cennabasavarājadēvaru tamage upadēśava māḍida mahātmeyanu vivēkamukhadindaṟidu pariṇāmisi kṛtaniścayavanaidida prastāvada vacana:

The vacana which tells how Lord Cennabasavarāja, realising in his consciousness the great work of the initiation bestowed upon him, attained peace of mind and certitude:

೧೨

ಪ್ರಥಮಗುರು ಕಾಣಲಿಕೆಯಾಗಿ ಕರ್ಮಂಗಳು ಬೆಚ್ಚಿ ಬೆದಱಿದವು.
ಹುಸಿಯಾಮಿಷ ತಾಮಸ ಕುಟಿಲಂಗಳು
ತಮಗೆ ನಿಂದಿರೆ ಠಾವಿಲ್ಲೆನುತಿರ್ದವು.
ಸದ್ಗುರುಕಾರುಣ್ಯ ಹಸ್ತಮಸ್ತಕಸಂಯೋಗದಲ್ಲಿ
ಪೂರ್ವಗುಣವಳಿದು ಪುನರ್ಜಾತನಾಗಿ,
ಕರಣಾದಿ ಗುಣಂಗಳ ಕಳೆದು ಶಿವಲಿಂಗದಲ್ಲಿ ಉಳಿದು,
ಅನುಪಮಸುಖಿಸಾರಾಯ ಶರಣನೆನಿಸಿದಡೆ,
ಇದನಱಿದು ಲಿಂಗದಲ್ಲಿ ತದ್ಗತನಾಗಿರ್ದೆನು.
ಜಂಗಮದಲ್ಲಿ ಕರುಣವ ಪಡೆದು,
ಭವಿಯನೊಲ್ಲೆನೆಂದು ಬೇಱೆ ನಿಂದ ಕಾರಣ,
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನೆನ್ನ ಭವಕಲ್ಪಿತವ ಕಳೆದನು.

prathamaguru kāṇalikeyāgi karmṅgaḷu becci bedaṛidavu.
husiyāmiṣa tāmasa kuṭilaṅgaḷu
tamage nindire ṭhāvillenutirdavu.
sadgurukāruṇya hastamastakasaṁyōgadalli
pūrvaguṇavaḷidu punarjātanāgi,
karaṇādi guṇaṅgaḷa kaḷedu śivaliṅgadalli uḷidu,
anupamasukhasārāya śaraṇanenisidaḍe,
idanaṛidu liṅgadalli tadgatanāgirdenu.
jaṅgamadalli karuṇava paḍedu,
bhaviyanollenendu bēṛe ninda kūraṇa,
Kūḍalacennasaṅgamadēvā,
nimma śaraṇa Basavaṇṇanenna bhavakalpitava kaḷedanu.

At the mere sight of the Arch-master
My sins were startled into flight!

Falsehood and sensuality,
Sloth, and all the crooked wiles
Knew they had lost the day
And beat a quick retreat!

When my true Master placed his hand
Graciously upon my head,
The former vices of my kind
Were rooted out and I was born again!

Now, all the vices of my senses shed,
Serene I stood within the lap of God!

Since I was deemed to be
A Śaraṇa,
Partaking of the incomparable Bliss,
When once this knowledge dawned on me,
I melted and I merged into
The Liṅga.

I have the Jaṅgama's grace,
I have renounced the world, and stood
Apart.
Therefore, O Kūḍala Cennasaṅgama Lord,
Basavaṇṇa, your devotee, has rent
The fiction of this life!

೧೩

ಮತ್ತಂ,

ಚರಣವಿಡಿದಂಗೆ ಕರುಣಿ ಕಂದೆಱವೆಯ ಮಾಡಬೇಕೆಂದು.
ಮಱಹಿಂದ ಬಂದ ಕಾಯದ ಕರ್ಮವ ಕಳೆದು.
ಕರುಣಿ ಕಂದೆಱವೆಯ ಮಾಡಿದ ಪ್ರಾಣ ಲಿಂಗ ಸಂಬಂಧವೆಂತಿರ್ದುದೆಂದಡೆ:
ಆಲಿ ನುಂಗಿದ ನೋಟದಂತೆ, ಬಯೆಲ ನುಂಗಿದ ಬ್ರಹ್ಮಾಂಡದಂತೆ,
ಮುತ್ತು ನುಂಗಿದ ಉದಕದಂತೆ, ಪುಷ್ಪ ನುಂಗಿದ ಪರಿಮಳದಂತೆ ಇಪ್ಪ
ಮಹಾನುಭಾವಿಗಳಿಗೆನ್ನ ಒಡಲ ಗುಱಿಮಾಡಿದೆಯಾಗಿ,
ಎನ್ನ ಒಡಲ ಪರಿಯಾಯ ಕೆಟ್ಟಿತ್ತಯ್ಯಾ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ !

mattaṁ,

caraṇaviḍidaṅge karuṇi kandeṟaveya māḍabēkendu,
maṟahinda banda kāyada karmava kaḷedu,
karuṇi kandeṟaveya māḍida prāṇa liṅgasaṁbandha-
ventirdudendaḍe :
āli nuṅgida nōṭadante, bayala nuṅgida bramhāṇḍadante,
muttu nuṅgida udakadante, puṣpa nuṅgida parimaḷadante
mahānubhāvigaḷigenna oḍala guṟimāḍideyāgi, [ippa
enna oḍala pariyāya keṭṭittayyā Kūḍalacennasaṅgamadēvā !

Again:

To open wide the eyes of him
Who sits e'er clinging to His feet,
The Compassionate One
Has wiped the corporal taint that comes
Of ignorance.

If you would know the way
This kinship with the Prāṇaliṅga came to be
As the Compassionate One
Opened my eyes,
This is the way it was:

O Kūḍala Cennasaṅgama!
Even as my body bared itself
To those great saints who had seen God,
Like eyesight swallowed in the eye,
Like space absorbed in the cosmic egg,
Like water frozen to a pearl,
Like fragrance going back to flower,
My body's habits have ceased to be!

೧೪

ಮತ್ತಂ,
ಹರ ತನ್ನ ರೂಪ ತೋಱಿಬೇಕೆಂದು ಗುರುರೂಪಾಗಿ ಮರ್ತ್ಯಕ್ಕೆ ಬಂದು,
ಮನಸ್ಥಲಕ್ಕೆ ಮಂತ್ರವಾದನು; ತನುಸ್ಥಲಕ್ಕೆ ಪ್ರಸಾದವಾದನು;
ಕರಸ್ಥಲಕ್ಕೆ ಲಿಂಗವಾದನು; ಪ್ರಾಣಸ್ಥಲಕ್ಕೆ ಜಂಗಮವಾದನು.
ಇಂತೀ ಚತುರ್ವಿಧಸ್ವಾಯತವಾದನು
ಕೂಡಲಚೆನ್ನಸಂಗನಲ್ಲಿ ಸಂಗನಬಸವಣ್ಣನು.

mattaṁ,
hara tanna rūpa tōṟabēkendu gururūpāgi martyakke bandu,
manasthalakke mantravādanu; tanusthalakke
prasādavādanu;
karasthalakke liṅgavādanu; prāṇasthalakke jaṅgamavādanu.
intī caturvidhasvāyatavādanu
Kūḍalacennasaṅganalli Saṅganabasavaṇṇanu.

Again:

Hara, to manifest His form,
Came down to earth
Taking the Master's form upon Himself.

He then became
Upon the plane of mind miraculous Word:
Upon the corporal, consecrated food,
A liṅga in the palm, Light in the soul.

In all these fourfold forms
I made my own
Saṅgana Basavaṇṇa in Kūḍala Cennasaṅga.

೧೫

ಮತ್ತಂ,
ಮಾಂಸಪಿಂಡವೆಂದೆನಿಸದೆ ಮಂತ್ರಪಿಂಡವೆಂದೆನಿಸಿದನು ಬಸವಣ್ಣನು.
ವಾಯುಪ್ರಾಣಿಯಿಂದೆನಿಸದೆ ಲಿಂಗಪ್ರಾಣಿಯಿಂದೆನಿಸಿದಾತ ಬಸವಣ್ಣನು.
ಜಗಭರಿತನೆಂಬ ಶಬ್ದಕ್ಕೆ ಅಂಗವಿಸದೆ
ಶರಣಭರಿತಲಿಂಗವೆಂದೆನಿಸಿದ.
ಕೂಡಲಚೆನ್ನಸಂಗನಲ್ಲಿ ಎನ್ನ ಪರಮಗುರು ಬಸವಣ್ಣನು.

mattaṁ,
māṁsapiṇḍavendenisade mantrapiṇḍavendenisidanu Basavaṇṇanu.
vāyuprāṇiyendenisade liṅgaprāṇiyendenisidāta Basavaṇṇanu.
jagabharitanemba śabdakke aṅgavisade
śaraṇabharitaliṅgavendenisida,
Kūḍalacennasaṅganalli enna paramaguru Basavaṇṇanu.

Again:

Basavaṇṇa has turned
His body of flesh to a miraculous one.

Basavaṇṇa is he
Who has changed himself from breathing air
Into a breather of Divinity.

In Kūḍala Cennasaṅga,
My supreme Master, Basavaṇṇa, set aside

The notion of world-pervading God
And brought Him down to fill
A devotee!

೧೬

ಮತ್ತಂ.
ಆದಿ ಬಸವಣ್ಣ. ಅನಾದಿ ಲಿಂಗವೆಂಬರು:
ಹುಸಿ, ಹುಸಿ, ಈ ನುಡಿಯ ಕೇಳಲಾಗದು.
ಆದಿ ಲಿಂಗ, ಅನಾದಿ ಬಸವಣ್ಣನು.
ಲಿಂಗವು ಬಸವಣ್ಣನ ಉದರದಲ್ಲಿ ಹುಟ್ಟಿತ್ತು.
ಜಂಗಮವು ಬಸವಣ್ಣನ ಉದರದಲ್ಲಿ ಹುಟ್ಟಿತ್ತು.
ಪ್ರಸಾದವು ಬಸವಣ್ಣನನುಕರಿಸಲಾಯಿತ್ತು.
ಇಂತೀ ತ್ರಿವಿಧಕ್ಕೆ ಬಸವಣ್ಣನೆ ಕಾರಣನೆಂದಱಿದೆನಯ್ಯಾ
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ.

mattaṁ,
ādi Basavaṇṇa, anādi liṅgaveṁbaru;
husi, husi, ī nuḍiya kēlalāgadu.
ādi liṅga, anādi Basavaṇṇanu.
liṅgavu Basavaṇṇana udaradalli huṭṭittu.

jaṅgamavu Basavaṇṇana udaradalli huṭṭittu.
prasādavu Basavaṇṇananukarisalāyittu.
intī trividhakke Basavaṇṇane kāraṇanendaṟidenayyā
Kūḍalacennasaṅgamadēvā.

Again:

It is a lie, a lie, to say
Basavaṇṇa is in time, Liṅga eterne:
Such talk is heresy!

It's Liṅga in time, Basavaṇṇa eterne:
Liṅga was born of Basavaṇṇa's loins;
Jaṅgama was born of Basavaṇṇa's loins;
The consecrated food is such
As he did make it....I have learnt
Basavaṇṇa is truly father to these three,
O Kūḍala Cennasaṅgama Lord!

೧೭

ಮತ್ತಂ,
ಲಿಂಗದ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆದು.
ಇದು ಪ್ರಾಣಲಿಂಗವೆಂದು ತೋಱಿಬಂದನಯ್ಯಾ ಬಸವಣ್ಣನು.
ಲಾಂಛನದ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆದು.
ಲಿಂಗಜಂಗಮವೆಂದು ತೋಱಿಬಂದನಯ್ಯಾ ಬಸವಣ್ಣನು.
ಪ್ರಸಾದದ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆದು.
ಇದು ಮಹಾಪ್ರಸಾದ ಸ್ವಯವೆಂದು ತೋಱಿಬಂದನಯ್ಯಾ ಬಸವಣ್ಣನು.
ಲಿಂಗ ಜಂಗಮ ಪ್ರಸಾದದ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆಯಲೆಂದು
ಮರ್ತ್ಯಕ್ಕೆ ಜನಿಸಿದನಯ್ಯಾ. ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಬಸವಣ್ಣನು.

mattaṁ,
liṅgada pūrvāśrayava kaḷedu,
idu prāṇaliṅgavendu tōṟabandanayyā Basavaṇṇanu.
lāñchanada pūrvāśrayava kaḷedu,
liṅgajaṅgamavendu tōṟabandanayyā Basavaṇṇanu.
prasādada pūrvāśrayava kaḷedu,
idu mahāprasādasvayavendu tōṟabandanayyā Basavaṇṇanu.
liṅga jaṅgama prasādada pūrvāśrayava kaḷeyalendu
martyakke janisidanayyā Kūḍalacennasaṅgayyanalli
Basavaṇṇanu.

Again:

Basavaṇṇa has come to show
That this indeed is Prāṇaliṅga—
By clearing all the crust that clung
To Liṅga.

Basavaṇṇa has come to show
That Liṅga itself is the true Jaṅgama—
By clearing all the crust that clung
To emblematic garb.

Basavaṇṇa has come to show
Oneself to be the highest grace—
By clearing all the crust that clung
To offerings.

Basavaṇṇa has come to earth,
In Kūḍala Cennasaṅgama,
To clear the crust that clung
To Liṅga, Jaṅgama and Prasāda.

೧೪

ಮತ್ತಂ ಸ್ತೋತ್ರ:
ಒಮ್ಮೆಯು ಶ್ರೀಗುರುವಿನ ಶ್ರೀಚರಣವ ನೆನೆಯಲೊಡನೆ
ಭವಬಂಧನ ಬಿಡುವುದು.
ಗುರುವೆ ಶರಣು, ಗುರುಲಿಂಗವೆ ಶರಣು.
ಹರಿ ಬ್ರಹ್ಮಾದಿಗಳಿಗೆ ಅಗೋಚರವಾದ
ಕೂಡಲಚೆನ್ನಸಂಗನೆಂಬ ಲಿಂಗವ ತೋರಿದ
ಬಸವಣ್ಣಗುರುವೆ ಶರಣು.

mattaṁ stōtra:
ommeyu śrīguruvina śrīcaraṇava neneyaloḍane
bhavabandhana biḍuvudu.
guruve śaraṇu, guruliṅgave śaraṇu.
hari brahmādigaḷige agōcaravāda
Kūḍalacennasaṅganemba liṅgava tōṛida
Basavaṇṇaguruve śaraṇu.

Again, a hymn of praise:

Once you remember the glorious feet
Of your glorious Master,
The bonds of birth have ceased.

I bow to Thee, O Master,
Master divine, I bow to Thee!
Basavaṇṇa, my Master, to Thee I bow,
Who hast revealed the Liṅga
Kūḍala Cennasaṅga by name,
Beyond Hari's and Brahma's ken
And of what other gods may be!

೧೯

ಮತ್ತಂ,
ನಮಃ ಶಿವಾಯ ಲಿಂಗವು. ಓಂ ನಮಃ ಶಿವಾಯ ಬಸವಣ್ಣನು.
ನಮಃ ಶಿವಾಯ ಲಿಂಗವು. ಓಂ ನಮಃ ಶಿವಾಯ ಬಸವಣ್ಣನು.
ಎನ್ನ ಮನಸ್ಥಲದಲ್ಲಿ ಬೆಳಗಿ ತೋಱಿದೆಯಾಗಿ.
ಇದು ಕಾರಣ, ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯಾ,
ಆದಿಯಾಧಾರವಿಲ್ಲದಂದು ಮೊದಲಾಗಿ
ಓಂ ನಮಃ ಶಿವಾಯ ಎನುತಿರ್ದೆನು.

mattaṁ,
namaḥ śivāya liṅgavu. ōṁ namaḥ śivāya Basavaṇṇanu.
namaḥ śivāya liṅgavu, ōṁ namaḥ śivāya Basavaṇṇanu,
enna manasthaladalli beḷagi tōṟideyāgi.
idu kāraṇa, Kūḍalacennasaṅgayyā,
ādiyādhāravilladandu modalāgi
ōṁ namaḥ śivāya enutirdenu.

Again:

Basavaṇṇa has so illumed my mind,
That I should know
The five-syllabled spell is Liṅga, and
Basavaṇṇa the six-syllabled spell!

O Kūḍala Cennasaṅga Lord,
I know I have intoned
The six-syllabled spell
From times before there was
Beginning or the Ground.

೨೦

ಮತ್ತಂ,
ಬಸವಣ್ಣ ಓಂಕಾರದಿಂದತ್ತತ್ತ, ನಾದ ಬಿಂದು ಕಳೆಗಳಿಂದತ್ತತ್ತ.
ಪ್ರಥಮಾಚಾರಿ ನೀನೆ; ಲಿಂಗಾಚಾರಿ ನೀನೆ; ಜಂಗಮಾಚಾರಿ ನೀನೆ;
ಪ್ರಸಾದಾಚಾರಿ ನೀನೆ; ಎನಗೆ ಸರ್ವಾಚಾರಿಯೂ ನೀನೆ.
ಗತಿಮತಿಯಾಗಿ ಎನ್ನನುಳುಹಿದ ಕಾರಣ,
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ,
ಆವ ನಿರ್ಣಯವಿಲ್ಲದಂದು ಓಂ ನಮಃ ಶಿವಾಯ ಎನುತಿರ್ದೆನು.

mattaṁ,

Basavaṇṇa ōṁkāradindattatta, nādabindu kaḷegaḷindattatta.
prathamācāri nīne; liṅgācāri nīne; jaṅgamācāri nīne;
prasādācāri nīne; enage sarvācāriyū nīne.
gatimatiyāgi ennanuḷuhida kāraṇa,
Kūḍalacennasaṅgamadēvā,
āva nirṇayavilladandu oṁ namaḥ śivāya enutirdenu.

Again:

Before the Word was, and farther back beyond,
Before the birth of Sound and Light and Form,
Thou wast, the first of practicants.
Thou did'st perform the Liṅga and the Jaṅgama rite,
Thou the Prasāda; Thou alone
For me did'st practise all the disciplines!

Thou did'st redeem me, Thou to me
At once the motive and the goal.
Therefore, O Kūḍala Cennasaṅga Lord,
I have intoned the six syllables
From times before I had
A clear and steady faith.

ಇಂತು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಸವರಾಜದೇವರ ಕೈಯಲ್ಲಿ ಅನುಗ್ರಹಮಂ ಪಡೆದು. ಪ್ರಾಣಲಿಂಗ ಸಂಬಂಧವಳವಟ್ಟು, ಅಂತರಂಗದ ಜ್ಞಾನ ಬಹಿರಂಗದ ಕ್ರೀಯಲ್ಲಿ ಸಮರಸವನೈದಿ, ಸರ್ವಾಚಾರಸಂಪನ್ನನಾಗಿ ಕೃತಾರ್ಥನಾದ ಪರಮಹರುಷದಿಂದ ಬಸವರಾಜದೇವರ ಮಹಾತ್ಮೆಗೆ ನಮಸ್ಕಾರಮಂ ಮಾಡಿ ಸ್ತೋತ್ರಮಂ ಮಾಡುತ್ತಿರಲು, ಆ ಬಸವರಾಜದೇವರು ಚಿನ್ನಬಸಪಣ್ಣನ ಮಹಾತ್ಮೆಯಂ ನೋಡಿ ನೋಡಿ ಪರಮಹರುಷಿತರಾಗಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Cikkadaṇṇāyakaru Basavarājadēvara kaiyalli anugrahamaṁ paḍedu, prāṇaliṅga saṁbandhavaḷavaṭṭu, antaraṅgada jñāna bahiraṅgada kṛiyalli samarasavanaidi sarvācārasaṁpannanāgi kṛtārthanāda paramaharuṣadinda Basavarājadēvara mahātmege namaskāramaṁ māḍi stōtramaṁ māḍuttiralu, ā Basavarājadēvaru Cennabasavaṇṇana mahātmeyaṁ nōḍi nōḍi paramaharuṣitarāgirda prastāvada vacana :

The vacana which tells how, when Cennabasavaṇṇa, having received his blessing at Lord Basavarāja's hands, having possessed the bond with Prāṇaliṅga, having achieved harmony between his inward knowledge and his outward actions, and being now endowed with all the disciplines and become fully accomplished, does obeisance with extreme delight to Lord Basavarāja's glory and sings his praises, the latter, carefully observing Cennabasavaṇṇa's attainment, became exceedingly happy:

೨೧

ಬಿತ್ತದೆ ಬೆಳೆಯದೆ ಬೆಳೆದ ಹೆಬ್ಬೆಳಸಿನ ರಾಶಿಯ ನೋಡಾ !
ಸುಗಂಧಬಂಧುರದಂತೆ ಹುಟ್ಟುತ್ತವೆ ಪರಿಮಳ.
ಆದಿ ಅನಾದಿಯಿಲ್ಲದ ಮುನ್ನ ತನ್ನಿಂದವೆ ತಾನಾಗಿರ್ದ ಕಾರಣ,
ಮುಟ್ಟದೆ ತಟ್ಟದೆ ಗುರುಕಾರುಣ್ಯವ ಪಡೆದು ಲಿಂಗಸಯವಾಗಿ,
ಎನಗೆ ಗತಿ ಪಥವ ತೋಱಿಸಬೇಕೆಂದು ಆಗಾದನು
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣನು.

bittade beḷeyade beḷeda hebbeḷasina rāśiya nōḍā!
sugandhabandhuradante huṭṭuttave parimaḷa.
ādi anādiyillada munna tannindave tānāgirda kāraṇa,
muṭṭade taṭṭade gurukāruṇyava paḍedu liṅgasayavāgi,
enage gati pathava tōṛisabēkendu āgādanu
Kūḍalasaṅgamadēvaralli Cennabasavaṇṇanu.

Behold the stack of abundant growth
That grew unsown, ungrown!
How, at very birth,
Its perfume is so like a ball of scent!

Before beginning was or the Unbegun,
Himself He was. So, with no manner of touch,
Cennabasavaṇṇa, gaining the Guru's grace,
Himself became the Liṅga, that He might show me
Both goal and way, assumed this form
In Lord Kūḍala Saṅgama!

೨೨

ಮತ್ತಂ,

ನಾನಾಸ್ಥಾನದಲ್ಲಿ ಬಂದು ತೊಳಲಿ ಬಳಲಿ
ಅಳಿದುಳಿದು ನಿಂದ ನಿಲದವನಲ್ಲ.
ಮರ್ತ್ಯಲೋಕದಲ್ಲಿ ಶಿವಾಚಾರದ ಘನವು ಹೂಳಿ ಹೋಯಿತ್ತೆಂದು
ಕರ್ತನು ತಾನೆ ಮಹಾಪ್ರಸಾದಿಯಾಗಿ ಉದಯವಾದನು.
ಹಸ್ತಮಸ್ತಕ ಸಂಯೋಗವಿಲ್ಲದ ಮುನ್ನವೆ
ಆದಿ ಗುರು, ಅನಾದಿ ಶಿಷ್ಯನೆಂಬುದ ನೆಲೆಮಾಡಿ.
ಸಂಗಮನಾಥನೆಂಬ ಲಿಂಗವನೆನ್ನ ಕೈಯಲ್ಲಿ ಕೊಟ್ಟು,
ಸಾಮದಿಂದ ಅನುಗ್ರಹಿಸಿಕೊಂಡನು.
ಎನ್ನ ಹಿಂದಣ ಪೂರ್ವಾಪರವನೆತ್ತಿ ತೋಱಿ, ತನ್ನತ್ತ ತೆಗೆದುಕೊಂಡನು.
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣನು.

mattaṁ,

nānāsthānadalli bandu toḷali baḷali
aḷiduḷidu ninda niladavanalla.
martyalōkadalli śivācārada ghanavu hūḷi hōyittendu
kartanu tāne mahāprasādiyāgi udayavādanu.
hastamastaka saṁyōgavillada munnave
ādi guru, anādi śiṣyaneṁbuda nelemāḍi,
saṅgamanāthaneṁba liṅgavanenna kaiyalli koṭṭu,
sāmadinda anugrahisikoṇḍanu.
enna hindaṇa pūrvāparavanetti tōṛi, tannatta tegedukoṇḍanu,
Kūḍalasaṅgamadēvaralli Cennabasavaṇṇanu,

Again:

He is not one so high who came
Through several births,
Nor toiled nor moiled wandering wearily,
Died and was born.

When on this mortal earth
The glory of Śiva's discipline
Had fallen to decay,
The Creator Himself was born
As the great taker of gifts.

Before the hand had touched the head,
He proved the Master to be born in time,
And the disciple timeless. When He placed
The Liṅga named the Lord of Saṅgama
Upon my palm,
He won Himself the Grace
By gentle tact.

Cennabasavaṇṇa has exposed
My past record and won
Me to Himself
In Lord Kūḍala Saṅgama.

೨೩

ಮತ್ತಂ,
ಅಯ್ಯಾ, ನಿಮ್ಮ ಶರಣನ ಮರ್ತ್ಯಕ್ಕೆ ತಂದೆಯಾಗಿ
ನೆನೆನೆನೆದು ಸುಖಿಯಾಗಿ ಆನು ಬದುಕಿದೆನಯ್ಯಾ !
ಅದೇನು ಕಾರಣ ತಂದೆ ಎಂದಱಿದೆನಯ್ಯಾ !
ಎನ್ನ ಕಾರಣ ತಂದೆ ಎಂದಱಿದೆನಯ್ಯಾ !
ಅಱಿದಱಿದು ನಿಮ್ಮ ಶರಣನು ಆಚರಿಸುವ ಆಚರಣೆಯ ಕಂಡು
ಕಣ್ಣೆಱಿದೆನಯ್ಯಾ ಕೂಡಲಸಂಗಮದೇವಾ.

mattaṁ,
ayyā, nimma śaraṇana martyakke tandeyāgi
nenenenedu sukhiyāgi ānu badukidenayyā !
adēnu kāraṇa tande endaṟidenayyā !
enna kāraṇa tande endaṟidenayyā !
aṟidaṟidu nimma śaraṇanu ācarisuva ācaraṇeya kaṇḍu
kaṇḍeṟedenayyā Kūḍalasaṅgamadēvā.

Again,

O Lord, because you brought
Your Śaraṇa to this mortal world,
I have been blest
Remembering him without a pause,
And so I am saved!

What is the cause you brought him here?
I know the cause: for mine own sake!
I've seen the way your Śaraṇa
With perfect knowledge practises
Religious discipline; and so my eyes
Are opened, Kūḍala Saṅgama Lord!

೨೪

ಮತ್ತಂ,
ಇಂದು ಹುಟ್ಟಿದ ಕೂಸಿಂಗೆ ಇಂದೆ ಜವ್ವನವಾಯಿತ್ತಯ್ಯಾ !
ಆ ಕೂಸು ಬೀದಿಯಲ್ಲಿ ಒತ್ತೆಗೊಳಲು ನಿಂದಿತ್ತಯ್ಯಾ !
ಇದಱ ಸಂಗಸುಖದನುಭವವನು
ಕೂಡಲಸಂಗಮದೇವ ತಾನೆ ಬಲ್ಲ !

mattaṁ,
indu huṭṭida kūsiṅge inde javvanavāyittayyā !
ā kūsu bīdiyalli ottegoḷalu nindittayyā !
idaṟa saṅgasukhadanubhavavanu
Kūḍalasaṅgamadēva tāne balla !

Again,
Lord, that a baby born today
Should just today have grown to youth!

That baby now has taken its stand
Upon the street, soliciting!

But Lord Kūḍala Saṅgama alone can tell
How happy the experience of their love!

ಇಂತು ಬಸವರಾಜದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಸ್ತೋತ್ರಮಂ ಮಾಡಲು, ಆ ಚೆನ್ನಬಸವರಾಜದೇವರು ಬಸವರಾಜದೇವರ ಪೂರ್ವಾಪರ ಸಂಗತ್ಯಮಂ ತಿಳಿಯ ಪೇಳಿ ಕೊಂಡಾಡುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Basavarājadēvaru Cikkadaṇṇāyakara stōtramaṁ māḍalu, ā Cennabasavarājadēvaru Basavarājadēvara pūrvāpara saṅgatyamaṁ tiḷiya pēḷi koṇḍāḍuttirda prastāvada vacana :

The vacana which tells how, as Lord Basavarāja was praising Cennabasavaṇṇa, Lord Cennabasavarāja extolled Lord Basavarāja by narrating his antecedents:

೨೫

ಪ್ರಥಮಕಾಲದಲ್ಲಿ ನಿರಾಲಂಬಿಯಾಗಿದ್ದಿರಯ್ಯಾ.
ದ್ವಿತೀಯ ಕಾಲದಲ್ಲಿ ತೇಜೋಮೂರ್ತಿಯಾಗಿದ್ದಿರಯ್ಯಾ.
ತೃತೀಯ ಕಾಲದಲ್ಲಿ ನಾದಮೂರ್ತಿಯಾಗಿದ್ದಿರಯ್ಯಾ.
ಚತುರ್ಥ ಕಾಲದಲ್ಲಿ ಚೈತನ್ಯರೂಪ ತಾಳಿದ್ದಿರಯ್ಯಾ.
ಪಂಚಮ ಕಾಲದಲ್ಲಿ ಧರ್ಮಮೂರ್ತಿಯಾಗಿದ್ದಿರಯ್ಯಾ.
ಷಷ್ಠಮ ಕಾಲದಲ್ಲಿ ನೀವು ಪರಪುರುಷಾರ್ಥಸಾಧನವಾಗಿ
ತ್ರಿವಿಧಭಕ್ತಿಗೆ ನೀವೆ ಕಾರಣವಾಗಿ ಬಂದಿರಿ.
ನೀವು ಪ್ರಮಥರು ಸಹಿತ ಮುಟ್ಟಿ
ಪ್ರಾಣ ಲಿಂಗದ ಹರಿವ ತೋಱಿಸಬೇಕೆಂಬ ನಿಮಿತ್ತ ಬಿಸನವಿಡಿದು
ನಿಮ್ಮ ಕರುಣದ ಶಿಶುವಾಗಿ ಹುಟ್ಟಿದೆನು ನಿಮ್ಮ ಕರಕಮಲದಲ್ಲಿ.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಮಹಿಮೆಗೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

prathamakāladalli nirālaṁbiyāgiddirayyā.
dvitīya kāladalli tējōmūrtiyāgiddirayyā.
tṛtīya kāladalli nādamūrtiyāgiddirayyā.
caturtha kāladalli caitanyarūpa tāḷiddirayyā.
pañcama kāladalli dharmamūrtiyāgiddirayyā.
ṣaṣṭhama kāladalli nīvu parapuruṣārthasādhanavāgi
trividhabhaktige nīve kāraṇavāgi bandiri.
nīvu pramatharu sahita muṭṭi
prāṇa liṅgada hariva tōṛisabēkemba nimitta besanaviḍidu
nimma karuṇada śiśuvāgi huṭṭidenu nimma
Kūḍalacennasaṅgamadēvā, [*karakamaladalli.*
nimma mahimege namō namō enutirdenu.

In the first age,
Thou wert, O Lord, the self-subsistent One;
In the next age,
Thou wert the image of pure Light;
In the third age,
Thou wert the image of pure Sound;

In the fourth age,
Thou didst assume the form of Energy;
In the fifth age,
Thou wert the image of all Law.
In the sixth age,
Thou comest to foster here
The triple form of piety, as means
To win the absolute weal of Man.

As Thy love's child I took my birth
Within the lotus of Thy palm,
Appointed to reveal
The entire purport of Prāṇa-Liṅga, graced
By Thee and all Thy early saints.

Therefore, O Kūḍala Cennasaṅgama Lord,
I am repeating, Hail, O hail!
In praise of Thee.

ಇಂತು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಪ್ರಾಣ ಲಿಂಗ ಸಂಬಂಧದ ಹರಿವ ತೋಱಿಸಲೆಂದು ಬಂದೆನೆಂದು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Cikkadaṇṇāyakaru prāṇa liṅga sambandhada hariva tōṛisalendu bandenendu binnaisalu, adakke Basavarājadēvaru nirūpisida prastāvada vacana :

The vacana which tells what Lord Basavarāja said when Cennabasavaṇṇa submitted that he had come to reveal the manner of making contact with Prāṇa-Liṅga:

೨೬

ಲಿಂಗದ ಪ್ರಾಣದ ಸಕೀಲಸಂಬಂಧವೆಂತಿಪ್ಪುದೆಂದಱಿಯೆನು.
ಪ್ರಾಣ ಲಿಂಗದ ಸಕೀಲಸಂಬಂಧವೆಂತಿಪ್ಪುದೆಂದಱಿಯೆನು.
ಹೂಸಿ ಹುಂಡನ ಮಾಡಿ ಹೊಱಿಗನೆ ಪೂಜಿಸಿ,
ವೃಥಾ ದಿನಂಗಳು ಸವೆದು ಹೋದವು.
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ
ಎನ್ನ ಪ್ರಾಣ ನಿಕ್ಷೇಪವಹ ಭೇದವ ತೋಱಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

liṅgada prāṇada sakīlasaṁbandhaventippudendaṟiyenu.
prāṇa liṅgada sakīlasaṁbandhaventippudendaṟiyenu.
hūsi huṇḍana māḍi hoṟagane pūjisi,
vṛthā dinaṅgaḷu savedu hōdavu.
Kūḍalasaṅgamadēvaralli
enna prāṇa nikṣēpavaha bhēdava tōṟā Cennabasavaṇṇā.

What links the Liṅga and the Prāṇa
I cannot tell; nor tell
What way the Prāṇa is to Liṅga linked.

Day after day is lost in vain
In sanctimonious shows
Of outward piety.

O Cennabasavaṇṇa,
Show me the art whereby
My spirit could be lost
In Kūḍala Saṅgama, our Lord.

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಪ್ರಾಣ ಲಿಂಗ ಸಂಬಂಧದ ಭೇದಮಂ ತಿಳುಹುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru nirūpisalu, adakke Cikkadaṇṇāyakaru prāṇa liṅga saṁbandhada bhēdamaṁ tiḷuhuttirda prastāvada vacana:

The vacana which tells how, on Lord Basavarāja answering thus, Cennabasavaṇṇa thereupon explained the way Prāṇa and Liṅga are joined:

೨೭

ಹೋ ! ಹೋ !! ಗುರುವೆ, ನಿಮ್ಮ ಕರಕಮಲದಲ್ಲಿ ಉದಯಿಸಿ,
ಅಂಗದ ಮೇಲೆ ಲಿಂಗವ ಧರಿಸಿ, ಆ ಲಿಂಗದಲ್ಲಿ ಆಗಾಗಿ,
ಪ್ರಾಣ ಲಿಂಗ, ಲಿಂಗ ಪ್ರಾಣವೆಂಬುದ ನಾನು ಕಂಡೆನು.
ನಿಮಗಾನು ತೋಱಿಲು ಸಮರ್ಥನೆ?
ಆಚಾರವಂಗದ ಮೇಲೆ ನೆಲೆಗೊಂಡು,
ಇಷ್ಟಲಿಂಗದಲ್ಲಿ ದೃಷ್ಟಿನಟ್ಟು, ಭಾವಸಂಪನ್ನನಾಗಿಪ್ಪ
ನಿಮ್ಮ ಘನವ ನಾನೆತ್ತ ಬಲ್ಲೆನಯ್ಯಾ?

ಅನುಭಾವ ಅಂತರಂಗದಲ್ಲಿ ಎಡೆಗೊಂಡು.
ಪ್ರಾಣ ಲಿಂಗದಲ್ಲಿ ನಿಕ್ಷೇಪಿತವಾಗಿ. ನಿಜಲಿಂಗೈಕ್ಯನಾಗಿಪ್ಪ
ನಿಮ್ಮ ಘನವ ನಾನೆತ್ತ ಬಲ್ಲೆನಯ್ಯಾ?
ಜ್ಞಾನಸಮಾಧಿಯೊಳಗೆ ಬಯಕೆಯಡಗಿ.
ಪರಿಣಾಮಲಿಂಗದಲ್ಲಿ ಮನಸ್ಸು ಲಯವಾಗಿ,
ನಿಜಲಿಂಗಸ್ಥಲದಲ್ಲಿ ತೃಪ್ತರಾಗಿಪ್ಪಿರಿ ನೀವು.
ನಿಮ್ಮ ಘನವ ನಾನೆತ್ತ ಬಲ್ಲೆನಯ್ಯಾ?
ಅಂಗದ ಮೇಲೆ ಲಿಂಗವುಳ್ಳುದೆಲ್ಲವು ಸಂಗಮನಾಥನೆಂದಲ್ಲಿ.
ಜಂಗಮಲಿಂಗಪ್ರಾಣಿಯಾಗಿಪ್ಪಿರಿ ನೀವು.
ನಿಮ್ಮ ಘನವ ನಾನೆತ್ತಬಲ್ಲೆನಯ್ಯಾ?
ಲಿಂಗಕ್ಕೆ ಬಂದ ಪದಾರ್ಥವಲ್ಲದೆ ಕೊಳ್ಳೆನೆಂದು
ಮನ ಮೊಸಲು ತನು ಮೊಸಲು ಮಾಡಿ.
ಸರ್ವಾಂಗಸುಖವೆಲ್ಲವನು ಪ್ರಾಣಲಿಂಗದಲ್ಲಿ ಅರ್ಪಿಸಿ.
ನೀವು ತೊಲಗಿ ನಿರಾಭಾರಿಯಾಗಿ
ಪ್ರಸಾದಲಿಂಗಪ್ರಾಣಿಯಾಗಿಪ್ಪಿರಿ ನೀವು.
ನಿಮ್ಮ ಘನವ ನಾನೆತ್ತ ಬಲ್ಲೆನಯ್ಯಾ?
ಅನಾದಿಶಿವಂಗೆ ಆಧಾರವಿಲ್ಲೆಂದು.
ಅಖಂಡಿತನ ನಿಮ್ಮ ರೋಮದ ಕೊನೆಯಲ್ಲಿ ಧರಿಸಿ
ಮಹಾಲಿಂಗಪ್ರಾಣಿಯಾಗಿಪ್ಪಿರಿ ನೀವು.
ನಿಮ್ಮ ಘನವ ನಾನೆತ್ತ ಬಲ್ಲೆನಯ್ಯಾ?
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯ ಸಾಕ್ಷಿಯೊಗಿ.
ನಿಮ್ಮ ಪ್ರಾಣ ಲಿಂಗ ಸಂಬಂಧದ ಸೆಜಿಗು ಸೋಂಕಿನ
ಒಕ್ಕ ಮಿಕ್ಕ ಪ್ರಸಾದಿ ನಾನು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ.

hō! hō!! guruve, nimma karakamaladalli udayisi,
aṅgada mēle liṅgava dharisi, ā liṅgadalli āgāgi,
prāṇa liṅga, liṅga prāṇavembuda nānu kaṇḍenu.
nimagānu tōṟalu samarthane?
ācāravaṅgada mēle nelegoṇḍu,
iṣṭaliṅgadalli dṛṣṭinaṭṭu, bhāvasaṁpannanāgippa
nimma ghanava nānetta ballenayyā?
anubhāva antaraṅgadalli eḍegoṇḍu,
prāṇa liṅgadalli nikṣēpitavāgi, nijaliṅgaikyanāgippa
nimma ghanava nānetta ballenayyā?

jñānasamādhiyoḷage bayakeyaḍagi,
pariṇāmaliṅgadalli manassu layavāgi,
nijaliṅgasthaladalli tṛptarāgippiri nīvu.
nimma ghanava nānetta ballenayyā?
aṅgada mēle liṅgavuḷḷudellavu Saṅgamanāthanendalli,
jaṅgamaliṅgaprāṇiyāgippiri nīvu.
nimma ghanava nānetta ballenayyā?
liṅgakke banda padārthavallade koḷḷenendu
mana mīsalu tanu mīsalu māḍi,
sarvāṅgasukhavellavanu prāṇaliṅgadalli arpisi,
nīvu tolagi nirābhāriyāgi
prasādaliṅgaprāṇiyāgippiri nīvu.
nimma ghanava nānetta ballenayyā?
anādiśivaṅge ādhāravillendu,
akhaṇḍitana nimma rōmada koneyalli dharisi
mahāliṅgaprāṇiyāgippiri nīvu.
nimma ghanava nānetta ballenayyā?
Kūḍalacennasaṅgayya sākṣiyāgi,
nimma prāṇa liṅga saṁbandhada seṛagu sōṅkina
okka mikka prasādi nānu kāṇā Saṅganabasavaṇṇā.

O ho! Master mine!

Born in the lotus of Thy palm,
Wearing the Liṅga on my body,
Having grown myself
From that very Liṅga,
I've learnt that Prāṇa is Liṅga
And Liṅga Prāṇa...
How could I make this clear to Thee?

Lord, how could I comprehend Thy glory,
Who hast installed all discipline in Thyself,
And focussing Thine eyes on Iṣṭa-Liṅga,
Attained fulfilment of the heart?

How could I fathom Thy glory, Lord,
Who hast had the Experience within Thyself,
Hast sunk the Prāṇa into Liṅga,
To become one with the Nijaliṅga?

How could I, Lord, fathom Thy majesty,
Who hast abolished desire
In the ecstasy of Knowledge,
Dissolved Thy mind
In Pariṇāmaliṅga,
To rest content in the Absolute?

How could I fathom Thy majesty, O Lord,
For Whom
All that has a Liṅga on itself
Is our Lord Saṅgama,
And Jaṅgama-Liṅga the very breath of life?

When Thou hast dedicated body and mind,
Resolved to take nought
But what was offered first to Liṅga;
Surrendered all Thy sensual joys
To Prāṇa-Liṅga,
Withdrawn Thy self and shed all care,
With Prasāda-Liṅga Thy very breath of life:
How could I, Lord,
Fathom Thy majesty?

Because the timeless Śiva lacked a seat,
Thou borest the Undivided
On the point of Thy hair,
With Mahā-Liṅga Thy very breath of life:
How, then, O Lord, could I
Fathom Thy majesty?

Let Lord Kūḍala Cennasaṅga bear witness:
I have partaken of what was left
Of what was served as offering
And touched by the shawl that links me
With Thy Prāṇa-Liṅga.

ಇಂತು ಪ್ರಾಣ ಲಿಂಗ ಸಂಬಂಧದ ನಿರ್ಣಯಮಂ ಉಪಾಯದಿಂ ಸ್ತೋತ್ರಮುಖದಿಂದವೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಹೇಳದ ಹಾಂಗೆ ಹೇಳಿ ತೋಱಿಲು, ಅದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಪ್ರಾಣಲಿಂಗದಲ್ಲಿ ಸಂಬಂಧದ ಭೇದಮಂ ತನ್ನೊಳು ತಾನೆ ಕಂಡು, ಹಾರೈಸಿ ಹರುಷಂಬಟ್ಟು, ಆ ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu prāṇa liṅga saṁbandhada nirṇayamaṁ upāyadiṁ stōtra-mukhadindave Cikkadaṇṇāyakaru hēḷada hāṅge hēḷi tōṛalu. adakke Basavarājadēvaru prāṇaliṅgadalli saṁbandhada bhēdamaṁ tannoḷu tāne kaṇḍu, hāraisi haruṣaṁbaṭṭu. ā Cikkadaṇṇāyakara koṇḍāḍida prastāvada vacana :

The vacana which tells how, when Cennabasavaṇṇa, in the course of his praise indirectly indicated, between saying and not saying, the ultimate relation between Prāṇa and Liṅga, thereto Lord Basavarāja, seeing for himself the significance of the contact with Prāṇa-Liṅga, experienced great joy and praised Cennabasavaṇṇa:

೨೮

ಅಯ್ಯಾ, ಮರದೊಳಗೆ ಅಗ್ನಿ ಇದ್ದರೇನಯ್ಯಾ,
ಮಥನಿಸಿ ತೋಱುವರಿಲ್ಲದನ್ನಕ್ಕರ ಕಾಣಬಹುದೆ?
ಜಗದೊಳಗೆ ಕೂಡೆ ಪರಿಪೂರ್ಣ ಶಿವನೆಂದರೆ,
ಅಂತರಂಗದಲ್ಲಿ ಕಾಣಬಹುದೆ?
ಆದಿ ಲಿಂಗ, ಅನಾದಿ ಶರಣನ ಭೇದವ ತಿಳುಹಿ,
ನಿಜಪ್ರಾಣದೊಳಗಿಪ್ಪ ಸುಜ್ಞಾನಲಿಂಗವ ಕರಸ್ಥಲಕ್ಕೆ ತಂದು,
ಆ ಕರಸ್ಥಲದ ಲಿಂಗವೆನ್ನ ಸರ್ವಾಂಗದೊಳಗೆ ಪ್ರತಿಷ್ಠಿಸಿ ತೋಱಿ,
ನಿತ್ಯ ನಿಜಲಿಂಗೈಕ್ಯವಹ ಹೊಲಬಿನ ಹರಿವ ತೋಱಿಸಿ,
ಮರ್ತ್ಯಲೋಕದೊಳಗೆಲ್ಲ ಇಂದು ಮೊದಲಾಗಿ
ಪ್ರಾಣಲಿಂಗದ ಘನವ ಹರಹಿ ಶಿವಭಕ್ತಿಯನುದ್ಧರಿಸಿದನು.
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ
ಚೆನ್ನಬಸವಣ್ಣನೆನ್ನನಾಗುಮಾಡಿ ಉಳುಹಿದನಾಗಿ,
ಇನ್ನು ಮರ್ತ್ಯಲೋಕಕ್ಕೆ ಬಂದರೆ ಚೆನ್ನಬಸವಣ್ಣನ ಶ್ರೀಪಾದದ ಆಣೆ !

ayyā, maradoḷage agni iddarēnayyā,
mathanisi tōṛuvarilladannakkara kāṇabahude?
jagadoḷage kūḍe paripūrṇaśivanendare,
antaraṅgadalli kāṇabahude?
ādi liṅga, anādi śaraṇana bhēdava tiḷuhi,
nija prāṇadoḷagippa sujñānaliṅgava karasthalakke tandu,
ā karasthalada liṅgavenna sarvāṅgadoḷage pratiṣṭhisi tōṛi,
nitya nijaliṅgaikyavaha holabina hariva tōṛisi,
martyalōkadoḷagella indu modalāgi
prāṇaliṅgada ghanava harahi śivabhaktiyanuddharisidanu.

Kūḍalasaṅgamadēvaralli
Cennabasavaṇṇanennanāgumāḍi uḷuhidanāgi,
innu martyalōkakke bandare Cennbasavaṇṇana
śrīpādada āṇe!

What use is fire, Sir, in the wood?
It needs some rubbing to be seen!

To say that Śiva is everywhere
Does not mean that He could be seen
Within your heart!

Cennabasavaṇṇa has restored Śivabhakti.
How?
He has distinguished between
The Liṅga born in time
And the Śaraṇa unbegun.
The Sujñānaliṅga, dwelling in the real Prāṇa,
He has brought out to the palm.
He has set up the Liṅga
In every part of my being.
He has revealed the ways and means
How one can be one with the Nijaliṅga
All the time.
He has spread, now and forever,
Prāṇa-Liṅga's glory over the mortal world.
Because Cennabasavaṇṇa
Gave me in Kūḍala Saṅga a new birth
And I am saved,
By Cennabasavaṇṇa's feet I swear
I'll never come
To this mortal world again:

ಇಂತು ಪ್ರಾಣ ಲಿಂಗ ಸಂಬಂಧಮಂ ತಿಳುಹಿ ಎನ್ನನುಳುಹಿದನಾಗಿ, ನಾನು ಕೃತಾರ್ಥನಾದೆನೆಂದು ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu prāṇa liṅga saṁbandhamaṁ tiḷuhi ennanuḷuhidanāgi, nānu kṛtārthanādenendu Basavarājadēvaru nirūpisalu, adakke Cikkadaṇṇāyakaru binnaisida prastāvada vacana :

The vacana which tells how, on Lord Basavarāja observing that Cennabasava had explained to him the relation between Prāṇa and Liṅga and thereby saved him, so that he felt that the object of his life had been achieved, Cennabasavaṇṇa submitted thus:

೨೯

ಮರ್ತ್ಯಲೋಕ ಶಿವಲೋಕವೆಂಬುದೊಂದು ನಿಚ್ಚಣಿಕೆಯಾದವು ನೋಡಾ
ದೇವಾ, ನೀವೀ ಕಲ್ಯಾಣಕ್ಕೆ ಬಂದವತರಿಸಿದಲ್ಲಿ.
ಸತ್ಯಶರಣರೆಲ್ಲರನು ಪಾವನವ ಮಾಡಲೆಂದು ಬಂದರೆ,
ಜನ್ಮದಲ್ಲಿ ಬಂದನೆಂದು ನುಡಿಯಬಹುದೆ?
ಕರ್ತನ ರೂಪು ಭೃತ್ಯಂಗೆ ಬಂದಲ್ಲಿ,
ಆ ಭೃತ್ಯ ಕರ್ತನನಱಿಸಿ ಬಂದನಲ್ಲಾ !
ಸತ್ಯಸದಾಚಾರವ ಹರಹಿ, ಮರ್ತ್ಯರ ಪಾವನವ ಮಾಡಿ,
ನಿಜಲಿಂಗಸಮಾಧಿಯೊಳು ನಿಲುವರಿನ್ನಾರು ಹೇಳಾ ನೀನಲ್ಲದೆ?
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರು ಸಾಕ್ಷಿಯಾಗಿ,
ನಿಮಗೆ ಭವವುಂಟೆಂದು ಮನದಲ್ಲಿ ಹಿಡಿದರೆ,
ಸಂಗನಬಸವಣ್ಣಾ ನಿಮ್ಮ ಶ್ರೀಪಾದದಾಣೆ.

martyalōka śivalōkavemṁbudondu niccaṇikeyādavu nōḍā
dēvā, nīvīkalyāṇakke bandavatarisidalli.
satyaśaraṇarellaranu pāvanava māḍalendu bandare,
janmadalli bandanendu nuḍiyabahude?
kartana rūpu bhṛtyaṅge bandalli,
ā bhṛtya kartananaṟasi bandanallā!
satyasadācārava harahi, martyara pāvanava māḍi,
nijaliṅgasamādhiyoḷu niluvarinnāru hēḷā nīnallade?
Kūḍalacennasaṅgamadevaru sākṣiyāgi,
nimage bhavavuṇṭendu manadalli hiḍidare,
Saṅganabasavaṇṇā nimma śrīpādadāṇe.

Since you came down to Kalyāṇa,
Behold, Lord,
This mortal world and Śiva's world
Have formed a single ladder.

When you have come to sanctify
All real votaries,
Must one say you have come to birth?

When the Master's person takes a servant's form,
Is it strange
The servant should pursue the Master?

Who else but you have power,
After spreading truth and righteousness
And sanctifying mortals,
To stand in Nijaliṅga's trance?

Let Lord Kūḍala Cennasaṅga be witness:
By your holy feet, Saṅgana Basavaṇṇa, I swear
I'll never entertain the thought
Of your rebirth.

ನೀವು ಮರ್ತ್ಯಕ್ಕೆ ಬಂದಡೇನು? ಶಿವಲೋಕದಲ್ಲಿ ಇದ್ದಡೇನು? ನಿಮಗೆ ಭವಂಗಳಿಲ್ಲವೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಪರಮಹರುಷಿತರಾಗಿ, ಆ ನಿಜಸಮಾಧಿಯೊಳು ಬೆರಸುವ ಭೇದ ಎನಗೆಂದು ಸಯವಪ್ಪುದೆಂದು ಉಪಾವಸ್ತೆಯಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

nīvu martyakke bandaḍēnu? śivalōkadalli iddaḍēnu? nimage bhavaṅgaḷillavendu Cikkadaṇṇāyakaru binnaisalu, idakke Basavarājadēvaru paramaharuṣitarāgi, ā nijasamādhiyoḷu berasuva bhēda enagendu sayavappudendu upāvasteyaṁ māḍuva prastāvada vacana:

The vacana which tells how, on Cennabasavaṇṇa observing, "What is it to you to come to this mortal world or to remain in Heaven, since you are beyond birth?" Lord Basavarāja thereupon, being exceedingly pleased, asked: "When will this art of merging come to me in the deep trance?"

೩೦

ಲಿಂಗವ ಪೂಜಿಸಿ ಫಲವೇನಯ್ಯಾ, ಸಮರತಿ ಸಮಕಳೆ ಇಲ್ಲದನ್ನಕ್ಕರ?
ಲಿಂಗವ ಪೂಜಿಸಿ ಫಲವೇನಯ್ಯಾ, ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ
ನದಿಯೊಳಗೆ ನದಿ ಬೆರೆಯದನ್ನಕ್ಕರ?

liṅgava pūjisi phalavēnayyā, samarati samakaḷe illadannakkara?
liṅgava pūjisi phalavēnayyā, Kūḍalasaṅgamadēvaralli nadiyoḷage nadi bereyadannakkara?

O Sir, what's the good of worshipping Liṅga
Unless same is the love, and same the heat?
O Sir, what's the good of worshipping Liṅga
Unless one mingles with Lord Kūḍala Saṅgama
As river does with river?

ಇಂತು ಬಸವರಾಜದೇವರು ಲಿಂಗದೊಳು ಒಡಪೆರಸಿ ಬೆರಸಿ ಸಮರಸೈಕ್ಯ ಮನಮಗ್ನಯೋಗವೆಂದಾಗುವದೆಂದು ಚೆನ್ನಬಸವರಾಜದೇವರ ಬೆಸಗೊಳಲು, ಆ ಚೆನ್ನ ಬಸವರಾಜದೇವರು ಸುಜ್ಞಾನದೃಷ್ಟಿಯಿಂ ನೋಡಿ, ಆ ಲಿಂಗದ ಪರಮಕಳಾಚೈತನ್ಯವೆ ಜಂಗಮ, ಆ ಜಂಗಮವೆ ಅನಾದಿಗಣನಾಥ ಅಲ್ಲಮಪ್ರಭುದೇವರು, ನೀವು ಜಂಗಮ ಪ್ರಾಣಿ ಎಂಬುದ ನೋಡಿ ಅಱಿಸಿಕೊಂಡು ಬರುತಹರೆ. ಅವರ ಬರವನೀಗವೆ ತೋಱುವೆನೆಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Basavarājadēvaru liṅgadoḷu oḍaverasi berasi samarasaikya manamagnayōgavendāguvadendu Cennabasavarājadēvara besagoḷalu, ā Cennabasavarājadēvaru sujñānadṛṣṭiyiṁ nōḍi, ā liṅgada paramakaḷācaitanyave jaṅgama, ā jaṅgamave anādigaṇanātha Allamaprabhudēvaru, nīvu jaṅgamaprāṇi embuda nōḍi aṟasikoṇḍu barutahare. avara barava nīgave tōṟuvenendu binnaisuva prastāvada vacana:

The vacana which tells how, when Lord Basavarāja asked Lord Cennabasavarāja when he would mingle, merge and become one with Liṅga and would attain the mind-absorbing yoga, Lord Cennabasavarāja, realising with his intuitional vision that the supreme light and conscious energy of the Liṅga was Jaṅgama, and that Jaṅgama was Anādigaṇanātha Allama Prabhu, observed that he, seeing that he (Basavarāja) regarded Jaṅgama as his very life and was coming in quest of him, he (Cennabasavarāja) would personally show him his coming:

೩೧

ಲಿಂಗ ಜಂಗಮ, ಜಂಗಮ ಲಿಂಗದ ಮುಖವ
ನೀವಲ್ಲದೆ ಇನ್ನು ಬಲ್ಲವರಾರಯ್ಯಾ?
ಅಂಗದ ಮೇಲೆ ಲಿಂಗವುಳ್ಳುದೆಲ್ಲವೂ ಸಂಗಮನಾಥನೆಂದಲ್ಲಿ,
ಪರವಾದಿ ಬಿಜ್ಜಳನು ಒರೆದು ನೋಡಲೆಂದಟ್ಟಿದರೆ,
ಹಗರಣಿಗರ ಜಂಗಮಮುಖದಲ್ಲಿ ಲಿಂಗವ ಮಾಡಿದವರಾರು ಹೇಳಾ ನೀವಲ್ಲದೆ?

ಮರದ ಮಾನಿಸನ ಕರೆದು, ಓ ಎನಿಸಿ ನುಡಿಸಿ ಉಡಿಸಿ ಉಣಿಸಿ,
ಜಂಗಮಲಿಂಗಪ್ರಾಣಿ ಸಂಗನಬಸವಣ್ಣನೆಂಬ ಧ್ವಜವನೆತ್ತಿ
ಮೆರೆದವರಾರು ಹೇಳಾ ಈ ಕಲ್ಯಾಣದಲ್ಲಿ ನೀವಲ್ಲದೆ?
ಜಂಗಮಮುಖದಿಂದಲ್ಲದೆ ಲಿಂಗವನಱಿಯಿನೆಂದು
ಎನ್ನ ಮನಕ್ಕೆ ಸಂದೇಹವನೊಡ್ಡಿ ಜಾಱಿದಡೆ, ನಾನು ಸೈರಿಸಬಲ್ಲೆನೆ?
ನೀನು ಜಂಗಮಮುಖ ಲಿಂಗಸಂಬಂಧಿ ಎಂಬುದಕ್ಕೆ
ಆದಿಗಣನಾಥನು ಅಲ್ಲಮಪ್ರಭುವೆಂಬ ನಾಮವ ಧರಿಸಿ,
ನಿನ್ನನಱಿಸಿಕೊಂಡು ಬರುತ್ತಲ್ಲಿದಾನೆ.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರು ಸಾಕ್ಷಿಯಾಗಿ,
ಸಂಗನಬಸವಣ್ಣಾ, ನೀನೆ ಜಂಗಮಪ್ರಾಣಿ ಎಂದು ನಾನು ನಂಬಿದ್ದೆನು.

liṅga jaṅgama, jaṅgama liṅgada mukhava
nīvallade innu ballavarārayyā?
aṅgada mēle liṅgavuḷḷudellavū Saṅgamanāthanendalli,
paravādi Bijjaḷanu oredu nōḍalendaṭṭidare,
hagaraṇigara jaṅgamamukhadalli liṅgava māḍidavarāru
hēḷā nīvallade?
marada mānisana karedu, ō enisi nuḍisi uḍisi uṇisi,
jaṅgamaliṅgaprāṇi Saṅganabasavaṇṇanemba dhvajavanetti
neredavarāru hēḷā ī Kalyāṇadalli nīvallade?
jaṅgamamukhadindallade liṅgavanaṟiyenendu
enna manakke sandēhavanoḍḍi jāṟidaḍe, nānu
sairisaballene?
nīnu jaṅgamamukha liṅgasaṁbandhi embudakke
ādiganaṇanāthanu Allamaprabhuvemba nāmava dharisi,
ninnanaṟasikoṇḍu baruttalaidāne.
Kūḍalacennasaṅgamadēvaru sākṣiyāgi,
Saṅganabasavaṇṇā, nīne jaṅgamaprāṇi endu nānu
naṁbiddenu.

Who save you can understand, O Lord,
The aspect where
Liṅga is Jaṅgama, and Jaṅgama Liṅga?

Say, when Bijjaḷa, man of a different faith,
Sent men in disguise to make a test
If those who wore a Liṅga on their body
Were Saṅgamanātha,

Who but you could transform,
Before the feigning Jaṅgamas,
Their bogus Liṅga into the true?

Say, who else but you,
In Kalyāṇa,
Unfurled aloft the flag to show
That Saṅgana Basavaṇṇa has
Jaṅgama-Liṅga as his very breath of life,
By calling to the man of wood,
Until he spoke and said Oh,
Dressed up and fed?

How can I bear it if you slip, after you have
Sown in my mind the doubt
That Liṅga cannot be known
Except through Jaṅgama?

Because it's said you are
Related to Liṅga through Jaṅgama,
Ādigaṇanātha has come, assuming the name
Of Allama Prabhu,
In search of you.
So be Lord Kūḍala Cennasaṅga witness,
I have believed, O Saṅgana Basavaṇṇa,
That Jaṅgama is your very breath of life.

ಅಲ್ಲಮಪ್ರಭುದೇವರು ನಿಮ್ಮನಱಿಸಿಕೊಂಡು ಬಪ್ಪುದನೀಗಳೆ ತೋಱಿದಪೆನೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಪರಮಹರುಷಿತರಾದ ಪ್ರಸ್ತಾವದ ವಚನ:

Allamaprabhudēvaru nimmanaṟasikoṇḍu bappudanīgaḷe tōṟidapenendu Cikkadaṇṇāyakaru binnaisalu, adakke Basavarājadēvaru paramaharuṣitarāda prastāvada vacana:

The vacana which tells how, as Cennabasavaṇṇa informed him, "I will show at once that Allama Prabhu is coming in quest of you", Basavarāja was exceedingly happy thereat:

೩೨

ಜಂಗಮವೆ ಲಿಂಗವೆಂಬ ಭಾವ ಫಲಿಸಿದಡೆ,
ಇಂದಿನ ಪುಣ್ಯಕ್ಕೆ ಸರಿಯುಂಟೆ?
ಲಿಂಗದ ಒಡಲ ಮನೆಯ ಮಾಡಿಪ್ಪ ಜಂಗಮವೆನ್ನ ಕಣ್ಣ ಮುಂದೆ ತೋಱಿದಡೆ,
ಇಂದೆನ್ನ ಭಾಗ್ಯಕ್ಕೆ ಕಡೆಯಿಲ್ಲ.
ಆ ಜಂಗಮವೆ ದಿಟಕ್ಕೆನ್ನ ಮನೆಗೆ ಬಂದರೆ
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ಸಲುಗೆಯ ವರವ ಹಡೆವೆನು ಕಾಣಾ
ಚೆನ್ನಬಸವಣ್ಣಾ, ನೀನಹುದೆನಲು.

jaṅgamave liṅgaveṁba bhāva phalisidaḍe,
indina puṇyakke sariyuṇṭe?
liṅgada oḍala maneya māḍippa jaṅgamavenna kaṇṇa
munde tōṛidaḍe,
indenna bhāgyakke kaḍeyilla.
ā jaṅgamave diṭakkenna manege bandare,
Kūḍalasaṅgamadēvaralli salugeya varava haḍevenu kāṇā
Cennabasavaṇṇā, nīnahudenalu.

If my faith
That Jaṅgama himself is Liṅga
Bears fruit,
Whatever could match the grace
That comes today?

If Jaṅgama who is housed
In Liṅga's self
Appears before my eyes,
There is no end to my joy today.

If that Jaṅgama actually comes
To my house,
I gain the boon of my heart's desire
From Lord Kūḍala Saṅgama;
And you, Cennabasavaṇṇa, look you,
Must needs say Yes!

ಈ ಹೀಗೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಹಿರಿಯದಣ್ಣಾಯಕರು ತಮ್ಮೊಳಗೆ ತಾವು ಜ್ಞಾನಾನುಭಾವವ ಸಂಬಂಧಿಸಿ ನೋಡಿ ಕಂಡು, ಈಗಳೆ ಪ್ರಭುದೇವರ ಬರವು ತಪ್ಪಲಱಿಯದೆಂದು ಮಹಾನುಭಾವಗೋಷ್ಠಿಯೊಳಗೋಲಾಡುತ್ತಿರಲು, ಇತ್ತಲಾ ನಿಷ್ಕಲ ಪರಶಿವತತ್ತ್ವದ ಕಾರಣಾವತಾರವಾದ ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಸೊನ್ನಲಿಗೆಯ ಪುರಮಂ ಪೊಱಮಟ್ಟು, ಅನಂತದೇಶಂಗಳೊಳು ದೇಶಾಂತರಮಂ ಮಾಡುತ್ತ, ಹಲಕೆಲವು ದಿವಸಂಗಳಂ ಕಳೆವುತ್ತ ಬಂದು, ಮರ್ತ್ಯಲೋಕದ ಸಕಲೈಶ್ವರ್ಯದ ಭಂಡಾರದ ನಿಜನಿಳಯವೆನಿಸಿಪ್ಪ, ಮತ್ತಂ ಭೂಮಿಗೆ ಹೃತ್ಕಮಲಕರ್ಣಿಕಾವಾಸಮೆನಲೊಪ್ಪುವ, ವಾಣಿಯ ಮುಖದರ್ಪಣವೆನಿಸಿಪ್ಪ, ಸಕಲಧರ್ಮಂಗಳಂ ತೀವುವ ಕರಂಡಗೆಯೆನಿಸಿಪ್ಪ, ಸತ್ಯದ ಸಾಗರ, ಭಕ್ತಿಯ ತವರ್ಮನೆ, ಮುಕ್ತಿಗೆ ಮುಖ, ಪುಣ್ಯದ ಪುಂಜ, ಅಭಿನವ ಕೈಲಾಸವೆನಿಸಿಪ್ಪ ಶ್ರೀಕಲ್ಯಾಣಪುರಮಂ ಕಂಡು ಪೊಕ್ಕು, ಇಲ್ಲಿ ಬಸವರಾಜದೇವರು ಮೂರ್ತಿಗೊಂಡು ಇರುತ್ತಿಪ್ಪರೆಂದು ಅಱಿದು, ಆ ಪುರಕ್ಕೆ ವಂದನೆಯಂ ಮಾಡಿ, ಸ್ತುತಿಸುತ್ತ, ಆ ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಗೆ ಆ ಕಲ್ಯಾಣಪುರಮಂ ತೋಱಿಸಿ ಕೊಂಡಾಡುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Cikkadaṇṇāyakaru Hiriyadaṇṇāyakaru tammoḷage tāvu jñānānubhāvava saṁbandhisi nōḍi kaṇḍu, īgaḷe Prabhudēvara baravu tappalaṟiyadendu mahānubhāvagōṣṭhiyoḷagōlāḍuttiralu, ittalā niṣkala paraśivatattvada kāraṇāvatāravāda Prabhudēvaru Siddharāmayyadēvaru sonnaligeya puramaṁ poṟamaṭṭu, anantadēśaṅgaḷoḷu dēśāntaramaṁ māḍutta, halakelavu divasaṅgaḷaṁ kaḷevutta bandu, martyalōkada sakalaiśvaryada bhaṇḍārada nijaniḷayavenisippa mattaṁ bhūmige hṛtkamalakarṇikāvāsamenaloppuva, vāṇiya mukhadarpaṇavenisippa, sakaladharmaṅgaḷaṁ tīvuva karaṇḍageyenisippa, satyada sāgara, bhaktiya tavarmane, muktige mukha, puṇyada puñja, abhinavakailāsavenisippa Śrīkalyāṇapuramaṁ, kaṇḍu pokku, illi Basavarājadēvaru mūrtigoṇḍu iruttipparendu aṟidu, ā purakke vandaneyaṁ māḍi, stutisutta ā Prabhudēvaru Siddharāmayyadēvarige ā Kalyāṇapuramaṁ tōṟisi koṇḍāḍuttirda prastāvada vacana :

The vacana which tells how, when Cennabasavaṇṇa and Basavaṇṇa had, by mutual examination of their intuitive knowledge, foreseen the inevitable immediate arrival of Prabhudēva and were revelling in high discourses, on the other side Prabhudēva, the missioned incarnation of the essence of the formless Paraśiva, and Lord Siddharāmayya had left the city of Sonnalige, had toured innumerable places and, spending in each sometimes more, sometimes fewer days, had now arrived at the holy city of Kalyāṇa, that true

abode of the treasury of all kinds of wealth of this mortal world, the shining dwelling of the heart's lotus-shell to the Earth, a mirror to the Goddess of Learning, a casket filled with all manner of Righteousness, ocean of Truth, original home of Devotion, gate of Liberation, heap of Merit, regarded as a new Kailāsa; and here, recognising it to be the dwelling of Lord Basavarāja in human form, made obeisance to that city and extolled it, and Prabhudēva pointed it as the city of Kalyāṇa to Lord Siddharāmayya with praise:

೩೩

ಕಲ್ಯಾಣವೆಂಬ ಪ್ರಣಿತೆಯಲ್ಲಿ ಭಕ್ತಿರಸವೆಂಬ ತೈಲವನೆಱೆದು,
ಆಚಾರವೆಂಬ ಬತ್ತಿಯಲ್ಲಿ ಬಸವಣ್ಣನೆಂಬ ಜ್ಯೋತಿಯ ಮುಟ್ಟಿಸಲು,
ತೊಳಗಿ ಬೆಳಗುತ್ತಿರ್ದುದಯ್ಯಾ ಶಿವನ ಪ್ರತಾಪ!
ಆ ಬೆಳಗಿನೊಳಗೆ ಒಪ್ಪುತ್ತಿರ್ದರಯ್ಯಾ ಅಸಂಖ್ಯಾತ ಭಕ್ತಗಣಂಗಳು.
ಶಿವಭಕ್ತನಿರ್ದ ಕ್ಷೇತ್ರ ಅವಿಮುಕ್ತಿಕ್ಷೇತ್ರವೆಂಬುದು ಹುಸಿಯೆ?
ಶಿವಭಕ್ತನಿರ್ದ ದೇಶ ಪಾವನವೆಂಬುದು ಹುಸಿಯೆ?
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ಎನ್ನ ಪರಮಾರಾಧ್ಯರು ಸಂಗನಬಸವಣ್ಣನ ಮಹಿಮೆಯ ನೋಡಾ
ಸಿದ್ಧರಾಮಂಯ್ಯಾ.

kalyāṇaveṁba praṇiteyalli bhaktirasaveṁba tailavaneṟedu,
ācāraveṁba battiyalli Basavaṇṇaneṁba jyōtiya muṭṭisalu,
toḷagi beḷaguttirdudayyā Śivana pratāpa!
ā beḷaginoḷage opputtirdarayyā asaṅkhyāta bhaktagaṇaṅgaḷu.
śivabhaktanirda kṣētra avimuktikṣētraveṁbudu husiye?
śivabhaktanirda dēśa pāvanaveṁbudu husiye?
Guhēśvaraliṅgadalli
enna paramārādhyaru Saṅganabasavaṇṇana mahimeya
nōḍā Siddharāmayyā.

In this Kalyāṇa, this platter of clay,
Filled with devotion's oil,
The moment Basavaṇṇa's light
Had touched religion's wick,
The splendour of Śiva flashes and glows,
And in that splendour shine
Innumerable devotees....

Can it be a lie
That a spot where Śiva's votary dwells
Is indeed Avimukti, holy place?
Is it a lie
That the land where Śiva's votary dwells
Is sanctified?

Look, Siddharāmayya, this is
The glory of Saṅgana Basavaṇṇa
Abiding in Guhēsvaraliṅga.

ಇಂತು ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಗೆ ಕಲ್ಯಾಣಪುರದ ಮಹಾತ್ಮೆಯಂ ಹೇಳಿ ಕೊಂಡಾಡುತ್ತಿರ್ಪ ತತ್ಕಾಲೋಚಿತದೊಳು. ಆ ಪುರದ ದ್ವಾರವಟ್ಟದ ಮುಂದೆ ಶಾಸನದೊಳು ಕಲ್ಯಾಣದ ಮಹಾತ್ಮೆಯನು ಚೆನ್ನಬಸವರಾಜದೇವರು ವಿವರವಾಗಿ ವಚನರೂಪಕವಾಗಿ ಬರೆದಿರಲು. ಅದಂ ಪ್ರಭುದೇವರು ಕಂಡು ಓದಿ ನೋಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru Siddharāmayyadēvarige kalyāṇapurada mahātmeyaṁ hēḷi koṇḍāḍuttirpa tatkālōcitadoḷu, ā purada dvāravaṭṭada munde śāsanadoḷu kalyāṇada mahātmeyanu Cennabasavarājadēvaru vivaravāgi vacanarūpakavāgi barediralu, adaṁ Prabhudēvaru kaṇḍu ōdi nōḍida prastāvada vacana :

The vacana which tells how, just as Prabhudēva was speaking in praise of the glory of the city of Kalyāṇa to Lord Siddharāmayya, he caught sight of and read what Lord Cennabasavarāja had written in detail, in the form of a vacana, about the glory of Kalyāṇa as a stone inscription in front of its gate:

೩೪

ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿಸಹಿತ ಶ್ರೀಮತ್‌ಕಲ್ಯಾಣಪುರದ ಮಹಾತ್ಮೆ ಎಂತೆಂದಡೆ ವಿಸ್ತರಿಸಿ ಪೇಳುವೆನು. ಎಲ್ಲಾ ಶಿವಗಣಂಗಳು ಕೇಳಿ ಕೃತಾರ್ಥರಾಗಿರಯ್ಯಾ.

ಹದಿನಾಲ್ಕು ಭುವನಕ್ಕೆ ಕಳಶವೆಂದೆನಿಸುವ ರುದ್ರಲೋಕವೆ ಮರ್ತ್ಯಲೋಕಕ್ಕಿಳಿತಂದು, ಕಲ್ಯಾಣವೆಂಬ ಪುರವಾಗಿ ಹುಟ್ಟಿತ್ತು ನೋಡಿರಯ್ಯಾ.

ಅಲ್ಲಿ ಸತ್ಯರು ಸಾತ್ವಿಕರು ನಿತ್ಯರು ನಿಜೈಕ್ಯರು ಮಹಾಜ್ಞಾನಿಗಳು ಪರಮಶಿವ ಯೋಗಿಗಳು ಶಿವಾನುಭಾವಸಂಪನ್ನರು ಶಿವಲಿಂಗಪ್ರಾಣಿಗಳು ಶಿವಪ್ರಸಾದಪಾದೋದಕ ಸಂಬಂಧಿಗಳು ಶಿವಾಚಾರವೇದ್ಯರು ಶಿವಾಗಮಸಾಧ್ಯರು ಶಿವಸಮಯಪಕ್ಷರುಗಳಲ್ಲದೆ.

ಮತ್ತಾರೂ ಅಲ್ಲಿಲ್ಲ ನೋಡಿರಯ್ಯಾ. ಪಾಪಿಗಳು ಕೋಪಿಗಳು ಅಸತ್ಯರು ಅನಾಚಾರಿಗಳು ಹೊಗಬಾರದು ಕಲ್ಯಾಣವ. ಮೂಜಿ ಹೊಕ್ಕಿಹೆನೆಂಬವರಿಗೆ ಬಾಳ ಬಾಯಿಧಾರೆ ನೋಡಿರಯ್ಯಾ !

ಆ ಮಹಾಕಲ್ಯಾಣದ ವಿಸ್ತೀರ್ಣ ತಾನೆಂತೆಂದಡೆ:

ಹನ್ನೆರಡು ಯೋಜನ ಪರಿಪ್ರಮಾಣದಗಲ ವಿಸ್ತೀರ್ಣ ಪಟ್ಟಣಕ್ಕೆ ಮುನ್ನೂ ಱಿಱುವತ್ತು ಬಾಗಿಲುವಾಡ. ಆ ಬಾಗಿಲಿಂಗೆ ನೂಱಿಱುವತ್ತೈದು ವಜ್ರಧಾರೆಯ ಕದಂಗಳು. ಇನ್ನೂಱಿಪ್ಪತ್ತೈದು ಕಲುಗೆಲಸದ ದ್ವಾರವಟ್ಟಕ್ಕೆ ನಾನೂಱಿಱುವತ್ತು ಸುವರ್ಣದ ಕೆಲಸದ ಕದಂಗಳು. ಅಲ್ಲಿ ನೂಱಿಹದಿನೈದು ಜೋರಗಂಡಿ. ಅವಕ್ಕೆ ನೂಱಿಹದಿನೈದು ಮೊಳೆಯ ಕದಂಗಳು. ಇಪ್ಪತ್ತು ಬಾಗಿಲು ಅವಾರಿಯಾಗಿಪ್ಪವಾಗಿ. ಅವಕ್ಕೆ ಕದಂಗಳಿಲ್ಲ. ಆ ಪಟ್ಟಣಕ್ಕೆ ಬಳಸಿ ಬಂದ ಕೋಟೆ ನಾಲ್ವತ್ತೆಂಟು ಯೋಜನ ಪರಿಪ್ರಮಾಣು. ಬಾಹತ್ತರ ಮನೆ ಲಕ್ಷ. ಮಂಡಲಿಕರ ಮನೆ ಲಕ್ಷ. ಸಾವಂತರ ಮನೆ ಲಕ್ಷ. ರಾಯರಾವುತರ ಮನೆಯೊಳಡಗಿದ ಮನೆಗಳಿಗೆ ಲೆಕ್ಕವಿಲ್ಲ. ದ್ವಾದಶ ಯೋಜನದ ವಿಸ್ತೀರ್ಣದ ಸೂರ್ಯವೀಧಿ ನೂಱಿಪ್ಪತ್ತು. ದ್ವಾದಶಯೋಜನ ಸೋಮ ವೀಧಿ ನೂಱಿಪ್ಪತ್ತೈದು. ಅದಱಿಂ ಮಿಗಿಲಾದ ಒಳಕೇರಿ ಹೊಱಕೇರಿಗೆ ಗಣನೆಯಿಲ್ಲ.

ಆ ಪಟ್ಟಣದೊಳಗೆ ಲಕ್ಷದ ಮೇಲೆ ತೊಂಬತ್ತಾಱುಸಾವಿರ ಶಿವಾಲಯ. ಆ ಶಿವಾಲಯಂಗಳಿಗೆ ಮುಖ್ಯವಾದ ತ್ರಿಪುರಾಂತಕದೇವರ ಶಿವಾಲಯ. ಮುನ್ನೂಱಱು ವತ್ತು ಪದ್ಮಪತ್ರ ತೀವಿದ ಸರೋವರಂಗಳು. ಎರಡು ಲಕ್ಷವು ಎಂಬತ್ತೈದು ಸಾವಿರದ ಏಳುನೂಱಿಪ್ಪತ್ತು ದಾಸೋಹದ ಮಠಂಗಳು.

ಆ ದಾಸೋಹದ ಮಠಂಗಳಿಗೆ ಮುಖ್ಯವಾದ ಬಸವರಾಜದೇವರ ಮಠದ ವಿಸ್ತೀರ್ಣವೆಂತೆಂದಡೆ:

ಯೋಜನವರೆಯ ಬಿನ್ನಾಣದ ಕಲುಗೆಲಸದ ಪೌಳಿ. ಅತಿಸೂಕ್ಷ್ಮದ ಕುಸುರಿಗೆಲಸದ ದ್ವಾರವಟ್ಟವೈದು. ಅವಕ್ಕೆ ಪಂಚಾಕ್ಷರಿಯ ಶಾಸನ. ಮಿಸುನಿಯ ಕಂಭದ ತೋರಣಂ ಗಳಲ್ಲಿ ರುದ್ರಾಕ್ಷಿಯ ಸೂಸಕ ಆ ಬಾಗಿಲುವಾಡದಲ್ಲಿ ಒಪ್ಪುತ್ತಿಪ್ಪವಯ್ಯಾ ! ನಂದಿಯ ಕಂಭದ ಧ್ವಜ, ಉಪ್ಪರಗುಡಿ ಪತಾಕೆ, ವ್ಯಾಸಧ್ವಜ ಒಪ್ಪುತಿಪ್ಪವಯ್ಯಾ !

ಆ ಮಧ್ಯದಲ್ಲಿ ಬಸವರಾಜದೇವರ ಸಿಂಹಾಸನದ ವಿಸ್ತೀರ್ಣದ ಪ್ರಮಾಣು: ಸಹಸ್ರಕಂಭದ ಸುವರ್ಣದುಪ್ಪರಿಗೆ. ಆ ಮನೆಗೆತ್ತಿದ ಹೊನ್ನಕಳಸ ಸಾವಿರ. ಗುರು ಲಿಂಗ ಜಂಗಮಕ್ಕೆ ಪಾದಾರ್ಚನೆಯ ಮಾಡುವ ಹೊಕ್ಕರಣೆ ನಾಲ್ಕು ಪುರುಷ ಪ್ರಮಾಣದ ಘಾತ. ಅಲ್ಲಿ ತುಂಬಿದ ಪಾದೋದಕದ ತುಂಬ ನಿಚ್ಚಲು ಬೆಳೆವ ರಾಜಾನ್ನಶಾಲಿಯ ಗದ್ದೆ ಹನ್ನೆರಡು ಕಂಡುಗ. ಆ ಯೋಜನವರೆಯ ಬಿನ್ನಾಣದ ಅರಮನೆಯ ವಿಸ್ತೀರ್ಣದೊಳಗೆ ಲಿಂಗಾರ್ಚನೆಯಂ ಮಾಡುವ ಮಠದ ಕಟ್ಟಳೆ ಲಕ್ಷದ ಮೇಲೆ ತೊಂಬತ್ತಾಱುಸಾವಿರ.

ಇನ್ನು ಬಸವರಾಜದೇವರು ಮುಖ್ಯವಾದ ಅಸಂಖ್ಯಾತರ ಮಠಂಗಳು ಆ ಕಲ್ಯಾಣದೊಳಗೆ ಎಷ್ಟು ಎಂದಡೆ:

ಹನ್ನೆರಡುಸಾವಿರ ಕಟ್ಟಿಳೆಯ ನೇಮದ ಭಕ್ತರ ಮಠಂಗಳು. ಇಪ್ಪತ್ತೆಂಟುಸಾವಿರ ಮಹಾಮನೆಗಳು. ಹತ್ತುಸಾವಿರ ನಿತ್ಯನೇಮಿಗಳ ಮಠಂಗಳು. ಹದಿನೈದುಸಾವಿರ ಚಿಲುಮೆಯಗ್ಗಣಿಯ ಪ್ರತಿಷ್ಠರ ಮಠಂಗಳು. ಐದುಸಾವಿರ ವೀರವ್ರತನೇಮಿಗಳ ಕಟ್ಟಿಳೆಯ ಮಠಂಗಳು. ಹನ್ನೆರಡುಸಾವಿರ ಅಚ್ಚಪ್ರಸಾದಿಗಳ ಮಠಂಗಳು. ಒಂದು ಸಾವಿರದ ಅಱುವತ್ತುನಾಲ್ಕು ಲೀಲಸಂಪನ್ನರ ಮಠಂಗಳು. ನಿತ್ಯ ಸಾವಿರ ಜಂಗಮಕ್ಕೆ ಆರೋಗಣೆಯ ಮಾಡಿಸುವ ದಾಸೋಹಿಗಳ ಮಠಂಗಳು ಮೂವತ್ತೆರಡುಸಾವಿರ. ನಿತ್ಯ ಐನೂರು ಜಂಗಮಕ್ಕೆ ಒಲಿದು ದಾಸೋಹವ ಮಾಡುವ ಸತ್ಯ ಸದಾಚಾರಿಗಳ ಮಠಂಗಳು ಐವತ್ತೆಂಟುಸಾವಿರ. ನಿತ್ಯ ಸಾವಿರದನೂಱು ಜಂಗಮಕ್ಕೆ ಒಲಿದು ದಾಸೋಹ ಮಾಡುವ ದಾಸೋಹಿಗಳ ಮಠಂಗಳು ಹನ್ನೊಂದು ಸಾವಿರ. ನಿತ್ಯ ಅವಾರಿಯಿಂದ ಮಾಡುವ ಮಾಟಕೂಟದ ಸದ್ಭಕ್ತರ ಮಠಂಗಳು ಒಂದು ಲಕ್ಷ. ಜಂಗಮಸಹಿತ ಸಮಯಾಚಾರದಿಂದ ಲಿಂಗಾರ್ಚನೆಯ ಮಾಡುವ ಜಂಗಮಭಕ್ತರ ಮಠ ಎರಡುಸಾವಿರದ ಏಳುನೂಱೆಪ್ಪತ್ತು. ಅಂತು ಎರಡು ಲಕ್ಷವು ಎಂಬತ್ತೈದುಸಾವಿರದ ಏಳುನೂಱೆಪ್ಪತ್ತು ಅಸಂಖ್ಯಾತರಿಗೆ ಮುಖ್ಯವಾಗಿ ರುದ್ರಲೋಕದಿಂದಿಳಿತಂದ ಪ್ರಮಥಗಣಂಗಳ ಮಠಂಗಳು ಏಳುನೂಱೆಪ್ಪತ್ತು.

ಇಂತೀ ಮಹಾಪ್ರಮಥರಿಗೆ ಪುರಾತರಿಗೆ ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂಗಳಿಗೆ ಪ್ರಮಥನಾಯಕನಾಗಿ, ಏಕಮುಖಿ ದಶಮುಖಿ ಶತಮುಖಿ ಸಹಸ್ರಮುಖಿ ಲಕ್ಷಮುಖಿ ಕೋಟಿಮುಖಿ ಅನಂತಕೋಟಿಮುಖಿವಾಗಿ ಭಕ್ತರಿಗೆ ಒಡನಾಡಿಯಾಗಿಪ್ಪನು ಸಂಗನಬಸವಣ್ಣನು.

ಜಗದಾರಾಧ್ಯ ಬಸವಣ್ಣ. ಪ್ರಮಥಗುರು ಬಸವಣ್ಣ.
ಶರಣಸನ್ನಹಿತ ಬಸವಣ್ಣ. ಸತ್ಯಸಾತ್ವಿಕ ಬಸವಣ್ಣ.
ನಿತ್ಯ ನಿಜೈಕ್ಯ ಬಸವಣ್ಣ. ಪಡುಸ್ಥಲಸಂಪನ್ನ ಬಸವಣ್ಣ.
ಸರ್ವಾಚಾರಸಂಪನ್ನ ಬಸವಣ್ಣ. ಸರ್ವಾಂಗಲಿಂಗಿ ಬಸವಣ್ಣ.
ಸುಜ್ಞಾನಭರಿತ ಬಸವಣ್ಣ. ನಿತ್ಯಪ್ರಸಾದಿ ಬಸವಣ್ಣ.
ಸಚ್ಚಿದಾನಂದಮೂರ್ತಿ ಬಸವಣ್ಣ. ಸದ್ಯೋನ್ಮುಕ್ತಿರೂಪ ಬಸವಣ್ಣ.
ಅಖಂಡ ಪರಿಪೂರ್ಣ ಬಸವಣ್ಣ. ಅಕಾಯಚರಿತ್ರ ಬಸವಣ್ಣ.
ಅಸಾಧ್ಯಸಾಧಕ ಬಸವಣ್ಣ. ಅಭೇದ್ಯಭೇದಕ ಬಸವಣ್ಣ.
ಅನಾಮಯಮೂರ್ತಿ ಬಸವಣ್ಣ. ಮಹಾಮನೆಯ ಮಾಡಿದಾತ ಬಸವಣ್ಣ.
ರುದ್ರಲೋಕವ ಮರ್ತ್ಯಲೋಕಕ್ಕೆ ತಂದಾತ ಬಸವಣ್ಣ.
ಶಿವಾಚಾರದ ಘನವ ಮೆಱೆದಾತ ಬಸವಣ್ಣ.

ಇಂತಹ ಬಸವಣ್ಣನ ಭಕ್ತಿಯನು ಒರೆದೊರೆದು ನೋಡಿ, ಪ್ರಬಲಿತವ ಮಾಡುವ ಅಶ್ವಪತಿ ಗಜಪತಿ ನರಪತಿರಾಯ ರಾಜಾಧಿರಾಜ ಬಿಜ್ಜಳರಾಯನು ಆ ಬಸವಣ್ಣನು ಕಲ್ಯಾಣಪಟ್ಟಣದೊಳಗೆ ಸುಖ ಸಂಕಥಾ ವಿನೋದದಿಂದ ರಾಜ್ಯಂಗೈವುತ್ತಿರಲು, ಆ ಕಲ್ಯಾಣದ ನಾಮವಿಡಿದು ವಿವಾಹಕ್ಕೆ ಕಲ್ಯಾಣವೆಂಬ ನಾಮವಾಯಿತ್ತು. ಲೋಕದೊಳಗೆ ಕಲ್ಯಾಣವೆ ಕೈಲಾಸವೆನಿಸಿತ್ತು.

ಇಂತಪ್ಪ ಕಲ್ಯಾಣವ ದರುಶನವ ಮಾಡಿದರೆ ಭವಂ ನಾಸ್ತಿ. ಇಂತಪ್ಪ ಕಲ್ಯಾಣವ ನೆನೆದರೆ ಪಾಪಕ್ಷಯ. ಇಂತಪ್ಪ ಕಲ್ಯಾಣದ ಮಹಾತ್ಮೆಯಂ ಕೇಳಿದರೆ ಕರ್ಮಕ್ಷಯ ವಹುದು, ಮೋಕ್ಷ ಸಾಧ್ಯವಹುದು.

ಇದು ಕಾರಣ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ, ನಿಮ್ಮ ಭಕ್ತ ಬಸವಣ್ಣನಿದ್ದ ತಾವೆ ಮಹಾಕಲ್ಯಾಣವೆಂದಱಿದು, ದಿವ್ಯಶಾಸನವ ಬರೆದು ಪಠಿಸಿದ ಕಾರಣ ಎನ್ನ ಭವಂ ನಾಸ್ತಿಯಾಯಿತ್ತಯ್ಯಾ !

svasti samasta praśastisahita Śrīmatkalyāṇapurada mahātme entendaḍe vistarisi pēḷuvenu. ellā śivagaṇaṅgaḷu kēḷi kṛtārtharāgirayyā.

hadinālku bhuvanakke kaḷaśavendenisuva rudralōkave martyalōkakkiḷitandu, kalyāṇaveṁba puravāgi huṭṭittu nōḍirayyā.

alli satyaru sāttvikaru nityaru nijaikyaru mahājñānigaḷu paramaśivayōgigaḷu śivānubhāvasaṁpannaru śivaliṅgaprāṇigaḷu śivaprasādapādōdaka saṁbandhigaḷu śivācāravēdyaru śivāgamasādhyaru śivasamayapakṣarugaḷallade, mattārū allilla nōḍirayyā. pāpigaḷu kōpigaḷu asatyaru anācārigaḷu hogabāradu kalyāṇava. mīṟi hokkeheneṁbavarige bāḷa bāyidhāre nōḍirayyā !

ā mahākalyāṇada vistīrṇa tānentendaḍe :

hanneraḍu yōjana paripramāṇadagala vistīrṇa paṭṭaṇakke munnūṟaṟuvattu bāgiluvāḍa. ā bāgiliṅge nūṟaaivattaidu vajradhāreya kadaṅgaḷu. innūṟa ippattaidu kalugelasada dvāravaṭṭakke nānūṟa aivattu suvarṇada kelasada kadaṅgaḷu. alli nūṟahadinaidu cōraganḍi. avakke nūṟahadinaidu moḷeya kadaṅgaḷu. ippattu bāgilu avāriyāgippavāgi, avakke kadaṅgaḷilla. ā paṭṭaṇakke baḷasibanda kōṭe nālvatteṇṭu yōjana paripramāṇu. bāhattara mane lakṣa. maṇḍalikara mane lakṣa. sāvantara mane lakṣa. rāyarāvutara maneyoḷaḍagida manegaḷige lekkavilla. dvādaśayōjanada vistīrṇada sūryavīdhi nūṟippattu. dvādaśa yōjana sōmavīdhi nūṟippattaidu. adaṟiṁ migilāda oḷakēri hoṟakērige gaṇaneyilla.

ā paṭṭaṇadoḷage lakṣada mēle toṁbattāṟusāvira śivālaya. ā śivālayaṅgaḷige mukhyavāda Tripurāntakadēvara śivālaya. munnūṟaṟuvattu padmapatra tīvida sarōvaraṅgaḷu. eraḍu lakṣavu eṁbattaidu sāvirada ēḷunūṟeppattu dāsōhada maṭhaṅgaḷu.

ā dāsōhada maṭhaṅgaḷige mukhyavāda Basavarājadēvara maṭhada vistīrṇaventendaḍe :

yōjanavareya binnāṇada kalugelasada pauḷi. atisūkṣmada kusurigelasada dvāravaṭṭavaidu. avakke pañcākṣariya śāsana. misuniya kaṁbhada tōraṇaṅgaḷalli rudrākṣeya sūsaka ā bāgiluvāḍadalli opputtippavayyā! Nandiya kaṁbhada dhvaja upparaguḍi patāke, vyāsadhwaja opputippavayyā!

ā madhyadalli Basavarājadēvara siṁhāsanada vistīrṇada pramāṇu: sahasrakaṁbhada suvarṇadupparige. ā manegettida honnakaḷasa sāvira. guru liṅga jaṅgamakke pādārcaneya māḍuva hokkaraṇe nālku puruṣa pramāṇada ghāta. alli tuṁbida pādōdakada tuṁba niccalu beḷeva rājānnaśāliya gadde hanneraḍu kaṇḍuga. ā yōjanavareya binnāṇada aramaneya vistīrṇadoḷage liṅgārcaneyaṁ māḍuva maṭhada kaṭṭaḷe lakṣada mēle toṁbattāṟusāvira.

innu Basavarājadēvaru mukhyavāda asaṅkhyātara maṭhaṅgaḷu ā kalyāṇadoḷage eṣṭu endaḍe:

hanneraḍusāvira kaṭṭaḷeya nēmada bhaktara maṭhaṅgaḷu. ippatteṇṭusāvira mahāmanegaḷu. hattusāvira nityanēmigaḷa maṭhaṅgaḷu. hadinaidusāvira cilumeyaggavaṇiya vratasthara maṭhaṅgaḷu. aidusāvira vīravratanēmigaḷa kaṭṭaḷeya maṭhaṅgaḷu. hanneraḍusāvira accaprasādigaḷa maṭhaṅgaḷu. ondu sāvirada aṟuvattunālku śīlasaṁpannara maṭhaṅgaḷu. nitya sāvira jaṅgamakke ārōgaṇeya māḍisuva dāsōhigaḷa maṭhaṅgaḷu mūvatteraḍusāvira. nitya ainūṟu jaṅgamakke olidu dāsōhava māḍuva satya sadācārigaḷa maṭhaṅgaḷu aivatteṇṭusāvira. nitya sāviradanūṟu jaṅgamakke olidu dāsōha māḍuva dāsōhigaḷa maṭhaṅgaḷu hannondusāvira. nitya avāriyinda māḍuva mūṭakūṭada sadbhaktara maṭhaṅgaḷu ondu lakṣa. jaṅgamasahita samayācāradinda liṅgārcaneya māḍuva jaṅgamabhaktara maṭha eraḍusāvirada ēḷunūṟeppattu. antu eraḍu lakṣavu eṁbattaidusāvirada ēḷunūṟeppattu asaṅkhyātarige mukhyavāgi rudralōkadindiḷitanda pramathagaṇaṅgaḷa maṭhaṅgaḷu ēḷunūṟeppattu.

intī mahāpramatharige purātarige asaṅkhyāta mahāgaṇaṅgaḷige pramathanāyakanāgi, ēkamukha daśamukha śatamukha sahasramukha lakṣamukha kōṭimukha anantakōṭimukhavāgi bhaktarige oḍanāḍiyāgippanu Saṅganabasavaṇṇanu.

jagadārādhya Basavaṇṇa. pramathaguru Basavaṇṇa.
śaraṇasannahita Basavaṇṇa. satyasāttvika Basavaṇṇa.
nitya nijaikya Basavaṇṇa. ṣaḍusthalasaṁpanna Basavaṇṇa.

sarvācārasaṁpanna Basavaṇṇa. sarvāṅgaliṅgi Basavaṇṇa.
sujñānabharita Basavaṇṇa. nityaprasādi Basavaṇṇa.
saccidānandamūrti Basavaṇṇa. sadyōnmuktirūpa Basavaṇṇa.
akhaṇḍa paripūrṇa Basavaṇṇa. akāyacaritra Basavaṇṇa.
asādhyasādhaka Basavaṇṇa. abhēdyabhēdaka Basavaṇṇa.
anāmayamūrti Basavaṇṇa. mahāmaneya māḍidāta Basavaṇṇa.
rudralōkava martyalōkakke tandāta Basavaṇṇa.
śivācārada ghanava meṛedāta Basavaṇṇa.

intaha Basavaṇṇana bhaktiyanu oredoredu nōḍi, prabalitava māḍuva aśvapati gajapati narapatirāya rājādhirāja Bijjaḷarāyanu ā Basavaṇṇanu kalyāṇapaṭṭaṇadoḷage sukha saṅkathā vinodadinda rājyaṅgaivuttiralu, ā kalyāṇada nāmaviḍidu vivāhakke kalyāṇaveṁba nāmavāyittu. lōkadoḷage kalyāṇave kailāsavenisittu.

intappa kalyāṇava darušanava māḍidare bhavaṁ nāsti. intappa kalyāṇava nenedare pāpakṣaya. intappa kalyāṇada mahātmeyaṁ kēḷidare karmakṣayavahudu, mōkṣa sādhyavahudu.

idu kāraṇa Kūḍalacennasaṅgamadēvā, nimma bhakta Basavaṇṇanidda ṭhāve mahākalyāṇavendaṛidu, divyaśāsanava baredu paṭhisida kāraṇa enna bhavaṁ nāstiyāyittayyā!

May it prosper! adorned with all titles of distinction.

I tell at length
How great is the glorious city
Of Kalyāṇa.

Find your fulfilment, O Śivagaṇas all, in listening:
Rudralōka, the pinnacle as it were
Of the fourteen worlds,
Descending to this mortal world, look you,
Was born Kalyāṇa city.

There dwell the true, the pure of heart,
The deathless and the self-realised,
The great Seers and eminent Śivayōgis,
Those who have gained experience of God,
Those who have Śiva-Liṅga as their breath of life,
Those who are united with
Śivaprasāda and Pādōdaka,

The well-versed in Śivācāra,
The accomplished in Śivāgamas,
None else than the followers
Of the Śiva faith.

The sinners, the angry of heart,
The untruthful and profane,
Let them dare not enter here!

Should they trespass in defiance, they
Walk on the sword's edge!

If one would say
How vast this great Kalyāṇa be,
Twelve leagues in size it is,
With three hundred and sixty gates.

Those gates have one hundred and fifty-five doors with diamond edges; two hundred and twenty-five gates carved out of stone have four hundred and fifty doors with golden carvings; there are three hundred and fifteen secret passages; and they have hundred and fifteen doors with spikes; twenty of the gates, entrances as they are to the courtyard, have no doors.

The fort surrounding the city is forty-eight leagues in circumference. There are one hundred thousand houses of seventy-two classes of officials, as many of vassals, and an equal number of tributary princes. Countless are the apartments within the houses of the royal cavalry. A hundred and twenty-five moon-avenues are there, twelve leagues in width. Numberless are the interior and the exterior streets, besides them. There are, in the city, one hundred and ninety-six thousand temples to Lord Śiva, foremost among them being the temple of Lord Tripurāntaka. There are three hundred and sixty lakes full of lotus leaves. The holy houses of the servants of God are two hundred eighty-five thousand and seven hundred and seventy in number. As to the expanse of the Holy House of Basavarāja, sovereign among all those houses, there is a compound of the area of a league square, with artistic stone-carvings. There are five gates carved with minutest details of an exceedingly delicate character, and they bear an inscription

of the five-syllabled mantra. There shine forth bead trinkets in the festoons hung across the gateways between the golden pillars, and also the flag atop the Nandi pillar, high-hung buntings and an ensign of Vyāsa.

Now, as to the extent of the throne of Lord Basavarāja situated in the midst of all this, there is a golden upper storey with a thousand pillars. Raised on it are one thousand rounded golden pinnacles. There is a pool to wash the holy feet of Guru, Liṅga and Jaṅgama, four times the height of a man in depth. The paddy field, watered by that inexhaustible pool used for washing feet, always grows four hundred and eighty bags of rice of the rājaśāli' variety. In that spacious and artistic palace one league in size, there is a holy house meant for Liṅga-worship, with a capacity to accommodate one hundred and ninety-six thousand persons.

And now, as regards the number of holy houses in that city of Kalyāṇa for the innumerable ones, among them being Lord Basavarāja:

Twelve thousand holy houses of the devotees observing rigorous religious practices;
twenty-eight thousand Great Houses;
ten thousand holy houses of those who regularly observe day-to-day religious practices;
fifteen thousand holy houses of those who practise the vow of using only spring water;
five thousand holy houses of those who are entirely devoted to religious practices and champion the cause of religion;
twelve thousand holy houses of pure prasādis;
one thousand and sixty-four holy houses of those who are rich in righteous practice;
thirty-two thousand holy houses of the servants of God who feed one thousand jaṅgamas;
fifty-eight thousand holy houses of the truly virtuous who willingly offer their services daily to five hundred jaṅgamas;
eleven thousand holy houses of the servants of God who willingly offer their services to one thousand jaṅgamas;

one hundred thousand holy houses of the true devotees skilled in the lore of devotion, who daily offer their services without any restriction as to number;
two thousand seven hundred and seventy holy houses of the jaṅgama-devotees who perform Liṅga-worship with jaṅgamas in accordance with the practice of their religious order.

For the pramathagaṇas
Descended from Rudralōka,
And foremost among the Numberless
Two hundred and eighty-five thousand
Seven hundred and seventy,
There are seven hundred and seventy maṭhas...
For these high pramathas and purātanas
And the innumerable mahāgaṇas,
Saṅgana Basavaṇṇa dwells
As their foremost leader and companion.

In one way, in ten ways, in a hundred ways, in a thousand ways, a hundred thousand ways, a billion ways, in countless ways he consorted with the devotees.

Basavaṇṇa is the world-revered,
The first Guru, dwelling in the Śaraṇas' hearts,
The true and pure of heart is he,
The ever-united with Reality;
The accomplished in the six stages;
The well-versed in all rites and practices;
The united with Liṅga in every cell;
The filled with right knowledge; who
Partakes for ever of the Grace;
The embodiment is he
Of Consciousness-Existence-Bliss;
One who has attained
The Liberation here and now;
The whole and all-pervading one whose being
Is bodiless existence; he is

That which attains the unattainable,
That which assails the unassailable;
One who is free from all disease;
The builder of the Great Abode;
He who brought down
Heaven to earth;
He who held aloft
The glory of the Śiva discipline.

King Bijjaḷa,
The paramount sovereign,
Lord of horses, elephants and men,
Having tested this Bhakti of Basavaṇṇa
And in this manner made it shine,
Ruled with Basavaṇṇa, in the city of Kalyāṇa,
In peace and boon-companionship.

After this city of Kalyāṇa
Marriage came to be called
Kalyāṇa.

Kalyāṇa came to be known
As the Kailāsa of this earth...
Should this Kalyāṇa be visited,
There is an end to birth.
If one remember Kalyāṇa's name,
His past sins are forgiven.
If you hear tell of Kalyāṇa's glory,
Your heritage of deeds dissolves
And Liberation is attained.

Therefore, O Kūḍala Cennasaṅgama Lord,
Because I wrote and read
This holy epigraph
From knowing that this place
Where Basavaṇṇa dwells is verily
The great Kalyāṇa,
Lo, my wheel of births has ceased!

ಇಂತು ಪ್ರಭುದೇವರು ಕಲ್ಯಾಣಪುರದ ದ್ವಾರವಟ್ಟದ ಮುಂದಣ ಶಾಸನಮಂ ಓದಿ ನೋಡಿ ಪರಮ ಹರುಷಿತರಾಗಿ, ಬಸವರಾಜದೇವರ ಮಹಾತ್ಮೆಯ ಸ್ತೋತ್ರಮಂ ಮಾಡುತ್ತ ಸಿದ್ಧರಾಮಯ್ಯತಂದೆಗಳೊಡನೆ ನಿರೂಪಿಸುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru kalyāṇapurada dvāravaṭṭada mundaṇa śāsanamaṁ ōdi nōḍi parama haruṣitarāgi, Basavarājadēvara mahātmeya stōtramaṁ māḍutta Siddharāmayyatandegaḷoḍane nirūpisuttirda prastāvada vacana:

The vacana which tells what Prabhudēva, when he had read with exceeding pleasure the stone inscription in front of the gate of the city of Kalyāṇa, observed to Siddharāmayya after singing the praises of Lord Basavarāja:

ಷಟ್ಪದಿ

ಆದಿಯಾಧಾರವಿಲ್ಲದ ಆಗಮನಾಸ್ತಿಯಾಗಿಪ್ಪ
ಸಾಗರವಿರಹಿತನನಾರೂ ಅಱಿಯರಲ್ಲಾ !
ದಶಮುಖದ ಮಾಣಿಕದ ಎಸಳ ಕಂಗಳು ಪರ್ಬಿ
ಪಸರಿಸಿದುದನಾರೂ ಅಱಿಯರಲ್ಲಾ !
ಹಿರಿದೊಂದು ವೃಕ್ಷವು ಅತಿಶಯದ ರೂಪಾಗಿ
ಪೃಥ್ವಿಗಿಂಬಾಗಿರ್ದುದನಾರೂ ಅಱಿಯರಲ್ಲಾ !
ಅಂತರಂಗದ ಭುವನವ ಮೆಟ್ಟಿ ನೋಡುತ್ತ,
ಬೆಡಗಿನ ತಾವರೆಯ ಮಧ್ಯದ ತಾರಕಿಯನಾರೂ ಅಱಿಯರಲ್ಲಾ !
ಇನಶಶಿಗಳಿಬ್ಬರೂ ನಯನನೋಟದ
ಪುಷ್ಪ ಪರಿಮಳವಾಗಿರ್ದುದನಾರೂ ಅಱಿಯರಲ್ಲಾ !
ಇಂಬು ನಯನದಲ್ಲಿ ಸಂಭ್ರಮವಿಲ್ಲದ ರೂಪು
ಮಹತ್ತಾಗಿರ್ದುದನಾರೂ ಅಱಿಯರಲ್ಲಾ !
ಸಾಗರದೊಳಗಣ ಜ್ಯೋತಿಯಂತೆ, ಗುಹೇಶ್ವರಲಿಂಗದೊಳಗೆ
ಎನ್ನ ಪರಮಾರಾಧ್ಯರು ಸಂಗನಬಸವಣ್ಣ
ನಿಂದ ನಿಲವನುಪಮಿಸಬಾರದು ಕಾಣಾ ಸಿದ್ಧರಾಮಯ್ಯಾ !

ādiyādhāravillada āgamanāstiyāgippa
sāgaravirahitananārū aṛiyarallā !
daśamukhada māṇikada esaḷa kaṅgaḷu parbi
pasarisidudanārū aṛiyarallā !
hiridondu vṛkṣavu atiśayada rūpāgi
pṛthvigiṁbāgirdudanārū aṛiyarallā !

antaraṅgada bhuvanava meṭṭi nōḍutta,
beḍagina tāvareya madhyada tārakiyaṇārū aṟiyarallā!
inaśaśigaḷibbarū nayananōṭada
puṣpa parimaḷavāgirdudanārū aṟiyarallā!
iṁbu nayanadalli saṁbhramavillada rūpu
mahattāgirdudanārū aṟiyarallā!
sāgaradoḷagaṇa jyōtiyante, Guhēśvaraliṅgadoḷage
enna paramārādhyaru Saṅganabasavaṇṇa
ninda nilavanupamisabāradu kāṇā Siddharāmayyā!

None knows him
Who is beyond
Beginning and the Ground,
Who has transcended all testimony
And escaped this sea of life.

None knows
How the petal-eyes
Of the ten-faced ruby
Are spread far and wide.

None knows
How the one giant tree has put on
Exceeding forms
To lodge this earth.

None knows the star
At the core of the lovely lotus,
Not having stepped into
The inmost recesses to look.

None knows
How both the sun and the moon
Have become
The fragrance of the flower
Of eyesight.

None knows
How the splendourless form
In the spacious eyes
Has grown great.

Look you, Siddharāmayya,
Incomparable the glory of
My supreme master Basavaṇṇa,
Dwelling in Guhēśvaraliṅga
Like light in the sea.

ಇಂತು ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರೊಡನೆ ಬಸವರಾಜದೇವರ ಮಹಾತ್ಮೆಯಂ ಕೊಂಡಾಡಿ ಹೇಳುತ್ತಿರಲು, ಆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಪ್ರಭುದೇವರೊಡನೆ ಬಸವರಾಜದೇವರ ಮಹಾತ್ಮೆಯಂ ಕೊಂಡಾಡಿ ಹೇಳುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru Siddharāmayyadēvaroḍane Basavarājadēvara mahātmeyaṁ koṇḍāḍi hēḷuttiralu, ā Siddharāmayyadēvaru Prabhudēvaroḍane Basavarājadēvara mahātmeyaṁ koṇḍāḍi hēḷuttirda prastāvada vacana:

The vacana which tells how, on Prabhudēva speaking in praise of the glory of Lord Basavarāja with Lord Siddharāmayya, the latter in his turn also spoke in praise of Lord Basavarāja's glory:

೩೬

ಯತ್ರ ಯತ್ರ ಮಾಹೇಶ್ವರರಿರ್ದ ಗ್ರಾಮ
ತತ್ರ ತತ್ರ ಶಿವಲೋಕ ನೋಡಾ ಎಲೆ ಅಯ್ಯಾ!
ಸತ್ಯವಚನ ತಪ್ಪುವುದೆ ಎಲೆ ಅಯ್ಯಾ?
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥಾ,
ನಿಮ್ಮ ಶರಣರು ಮೆಟ್ಟಿ ನಿಂದ ಧರೆ ಪಾವನವೆಂಬುದು
ಇಂದೆನಗೆ ಅಱಿಯಬಂದಿತ್ತಯ್ಯಾ.

yatra yatra mahēśvararirda grāma
tatra tatra śivalōka nōḍā ele ayyā!
satyavacana tappuvude ele ayyā?
Kapilasiddhamallināthā,
nimma śaraṇaru meṭṭi ninda dhare pāvanaveṁbudu
indenage aṛiyabandittayyā.

That village where Mahēśvaras live,
There Heaven is, dear Sir!
Pray, can the word of truth prove false?

O Kapilasiddhamallinātha, where
Your śaraṇas have set their feet,
That spot is holy: this today
I have known.

೩೭

ಮತ್ತಂ,

ಜಲದಲುದಯಿಸಿ ಮತ್ತೆ ಜಲವು ತಾನಲ್ಲ.
ಜಲವೆಂದಿಪ್ಪರು ಲೋಕದವರು.
ಪರಮಗುರು ಬಸವಣ್ಣ ಜಗವ ಪಾಲಿಸ ಬರಲು,
ಎನ್ನ ಪರಿಭವದ ದಂದುಗ ಹಱಿಯಿತ್ತಯ್ಯಾ.
ಆ ಸುದ್ದಿಯನಱಿಯದೆ ಬೇಕಾದ ಪರಿಯಲ್ಲಿ
ಅನೇಕ ಜಡರೆಲ್ಲರೂ ನುಡಿಯುತ್ತಿಹರು.
ಸತ್ತ ಪ್ರಾಣವನೆತ್ತಿ ಒಪ್ಪಿಪ್ಪ ನಿಶ್ಚಯವು
ಮರ್ತ್ಯದವರಿಗುಂಟೆ, ಶಿವಂಗಲ್ಲದೆ?
ಶಿವ ಗುರು ಬಸವಣ್ಣ ಬಸವ ಗುರು ಶಿವನಾಗಿ,
ದೆಸೆಗೆಟ್ಟ ದೇವತಾಪಶುಗಳಿಗೆ ತಾ ಪತಿಯಾದನು.
ಬಸವಣ್ಣನ ನೆನಹು ಸುಖಸಮುದ್ರವಯ್ಯಾ!
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥಾ,
ಬಸವಣ್ಣನ ತೋಱಿದಿರಾಗಿ ನಾನು ಬದುಕಿದೆನು.

mattaṁ,

jaladaludayisi matte jalavu tānalla,
jalavendipparu lōkadavaru.
paramaguru Basavaṇṇa jagava pālisa baralu,
enna paribhavada danduga haṛiyittayyā.
ā suddiyanaṛiyade bēkāda pariyalli
anēka jaḍarellarū nuḍiyuttiharu.
satta prāṇavanetti oppippa niścayavu
martyadavariguṇṭe, śivaṅgallade?
śiva guru Basavaṇṇa, Basava guru śivanāgi,
desegeṭṭa dēvatāpaśugaḷige tā patiyādanu.
Basavaṇṇana nenahu sukhasamudravayyā!
Kapilasiddhamallināthā,
Basavaṇṇana tōṛidirāgi nānu badukidenu.

Again,

Though born of water, yet
He is not water;
Still, people believe he is...

When my supreme Guru, Basavaṇṇa, came
To save the world,
The travail of my Becoming was cut short.

In ignorance of this fact,
Many a thick-pate chatters on
At his sweet will!

Is it a mortal man's to have the power
To resurrect a lifeless life?
Whose but Śiva's?

Basavaṇṇa is Śiva's Guru, Basava's Śiva;
Hence he has become the lord of gods
In form of creatures gone astray.

The mere remembrance of Basavaṇṇa is
An ocean of delight...

O Kapilasiddhamallinātha,
When you revealed Basavaṇṇa to me,
That moment I was saved!

ಇಂತು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಸವರಾಜದೇವರ ಮಹಾತ್ಮೆಯಂ ಕೊಂಡಾಡುತ್ತ ಬರುತ್ತಿರಲು, ಆ ಬಸವರಾಜದೇವರ ದ್ವಾರವಟ್ಟದ ಮುಂದೆ ನಿಂದಲ್ಲಿ ಪ್ರಭುದೇವರು ಆ ಬಸವರಾಜದೇವರ ಮಠವ ಕೊಂಡಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Siddharāmayyadēvaru Basavarājadēvara mahātmeyaṁ koṇḍāḍutta baruttiralu, ā Basavarājadēvara dvāravaṭṭada munde nindalli Prabhudēvaru ā Basavarājadēvara maṭhava koṇḍāḍuva prastāvada vacana:

The vacana which tells how, as Lord Siddharāmayya was approaching, praising Lord Basavarāja's glory, Prabhudēva, standing before Lord Basavarāja's gate, extolled the holy house of Lord Basavarāja:

೩೮

ಕರ್ಮವಿಲ್ಲದ ಕಾಯ, ಕರಣವಿಲ್ಲದ ಪ್ರಾಣ.
ಮಥನವಿಲ್ಲದ ಶಬ್ದ, ಗಮನವಿಲ್ಲದ ಗಮನ.
ಗುಹೇಶ್ವರನ ಬರವು ಸಂಗನಬಸವಣ್ಣನ ಅಂಗಳವ ಕಂಡಲ್ಲಿ
ತರಹರವಾಯಿತ್ತು ಕಾಣಾ ಸಿದ್ಧರಾಮಯ್ಯಾ.

karmavillada kāya, karaṇavillada prāṇa.
mathanavillada śabda, gamanavillada gamana.
Guhēśvaraṇa baravu Saṅganabasavaṇṇana aṅgaḷava kaṇḍalli
taraharavāyittu kāṇā Siddharāmayyā.

No taint of sin in the body; life
Released from sense;
Words free from flutter,
Movement without motion!

All Guhēśvara's longing, look,
O Siddharāmayya,
At the mere sight of
Saṅgana Basavaṇṇa's courtyard is
Appeased!

೩೯

ಮತ್ತಂ,
ಉಪಪಾತಕ ಮಹಾಪಾತಕಂಗಳ ಮಾಡಿದ ಕರ್ಮಂಗಳು ಕೋಟಾನುಕೋಟಿ
ಒಬ್ಬ ಶಿವಭಕ್ತನ ಅಂಗಳವ ಕಂಡಲ್ಲಿ ಅಳಿದು ಹೋಹುದು ನೋಡಾ !
ಅದೇನು ಕಾರಣವೆಂದರೆ.
ಆ ಶರಣನ ಅಂತರಂಗದಲ್ಲಿ ಶಿವನಿಪ್ಪನು.
ಆ ಶಿವನಿದ್ದಲ್ಲಿ ಕೈಲಾಸವಿಪ್ಪುದು.
ಆ ಕೈಲಾಸವಿದ್ದಲ್ಲಿ ಸಮಸ್ತ ರುದ್ರಗಣಂಗಳಿಪ್ಪರು.
ಅಲ್ಲಿ ಅಷ್ಟಾಷಷ್ಟಿ ತೀರ್ಥಂಗಳು ನೆಲಸಿಪ್ಪವು.
ಇಂತಪ್ಪ ಶರಣ ಸಂಗನಬಸವಣ್ಣನ ಅಂಗಳವ ಕಂಡೆನಾಗಿ,
ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಕಂಗಳ ತೃಪ್ತಿಯಾಯಿತ್ತು ಕಾಣಾ
ಸಿದ್ಧರಾಮಯ್ಯಾ !

mattaṁ,

upapātaka mahāpātakaṅgaḷa māḍida karmaṅgaḷu kōṭānukōti
obba śivabhakatana aṅgaḷava kaṇḍalli aḷidu hōhudu nōḍā!

adēnu kāraṇavendare,

ā śaraṇana antaraṅgadalli śivanippanu.
ā śivaniddalli kailāsavippudu.
ā kailāsaviddalli samasta rudragaṇaṅgaḷipparu.
alli aṣṭāṣaṣṭhi tīrthaṅgaḷu nelasippavu.

intappa śaraṇa Saṅganabasavaṇṇana aṅgaḷava kaṇḍenāgi,
Guhēśvaraliṅgakke kaṅgaḷa tṛptiyāyittu kāṇā
Siddharāmayyā.

Again,

Myriads on myriads of Karmas—
Fruit of venial and mortal sin—
Look, how they fail and fade away
At the mere sight of a Śivabhakta's
Courtyard!

Would you know why?
Because in a Śaraṇa's heart
Śiva dwells;

Because wherever Śiva is Kailāsa is;
Because in that Kailāsa all
The Rudragaṇas dwell.

There the eight-and-sixty holy centres
Find their abode.

O Siddharāmayya, Guhēśvaraliṅga's eyes
Are happy to have seen
The courtyard of so great a Śaraṇa
As Saṅgana Basavaṇṇa.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರ ಮಠಮಂ ಕೊಂಡಾಡಿ ಸಿದ್ಧ ರಾಮಯ್ಯದೇವರಿಗೆ ಹೇಳಿ ತೋಱುತ್ತಿರಲು, ಆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಸವರಾಜ ದೇವರ ಗೃಹಮಂ ಕೊಂಡಾಡಿ ಪ್ರಭುದೇವರಿಗೆ ಬಿನ್ನೈಸುತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru Basavarājadēvara maṭhamaṁ koṇḍāḍi Siddharāmayyadēvarige hēḷi tōṟuttiralu, ā Siddharāmayyadēvaru Basavarājadēvara gṛhamaṁ koṇḍāḍi Prabhudēvarige binnaisutirda prastāvada vacana:

The vacana which tells what, while Prabhudēva was praising and pointing out in words Lord Basavarāja's Maṭha to Lord Siddharāmayya, the latter, praising Lord Basavarāja's house, submitted to Prabhudēva:

೪೦

ನಿಶ್ಚಲ ಶರಣರ ಮನೆಯ ಅಂಗಳದಲ್ಲಿ
ಅಷ್ಟಾಷಷ್ಠಿ ತೀರ್ಥಂಗಳು ನೆಲಸಿಪ್ಪವಯ್ಯಾ !
ನೀನು ಇನಿಸುವೆರಸಿ ಒಲಿದಲ್ಲಿ ನೆಲಸಿಪ್ಪವಯ್ಯಾ
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥಯ್ಯಾ.

niścala śaraṇara maneya aṅgaḷadalli
aṣṭāṣaṣṭhi tīrthaṅgaḷu nelasippavayyā !
nīnu inisuverasi olidalli nelasippavayyā
Kapilasiddhamallināthayyā.

Look, Sir, in the courtyard of the house
Of an unwavering Śaraṇa
Are the eight and sixty holy centres!

Yes, they are there through the least touch
Of your Grace,
O Kapilasiddhamallinātha!

ಇಂತು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಸವರಾಜದೇವರ ಅಂಗಳವೆ ಅವಿಮುಕ್ತಿ ಕ್ಷೇತ್ರವೆಂದು ಕೊಂಡಾಡುತ್ತಿರಲು, ಆ ಬಸವರಾಜದೇವರ ಮಠದಲ್ಲಿ ಶಿವಗಣಂಗಳು ತಿಂಥಿಣಿಯಾಗಿಪ್ಪುದಂ ಕಂಡು, ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಗೆ ತೋಱಿಸಿ, ಕೊಂಡಾಡಿ ಹೇಳುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Siddharāmayyadēvaru Basavarājadēvara aṅgaḷave avimuktikṣētravendu koṇḍāḍuttiralu, ā Basavarājadēvara maṭhadalli śivagaṇaṅgaḷu tinthiṇiyāgippudaṁ kaṇḍu, Prabhudēvaru Siddharāmayyadēvarige tōṟisi, koṇḍāḍi hēḷuva prastāvada vacana :

The vacana which tells how, while Lord Siddharāmayya was praising Lord Basavarāja's courtyard as a holy centre, Prabhudēva, seeing that in Lord Basavarāja's Maṭha there was a large crowd, spoke words of praise as he showed it to Lord Siddharāmayya:

೪೧

ಮರ್ತ್ಯಲೋಕದ ಮಹಾಮನೆ ಹಾಳಾಗಿ ಹೋಗಬಾರದೆಂದು
ಕರ್ತನಟ್ಟಿದನಯ್ಯಾ ಒಬ್ಬ ಶಿವಶರಣನ.
ಆ ಶರಣ ಬಂದು ಕಲ್ಯಾಣವೆಂಬ ಶಿವಪುರವ ಕೈಲಾಸವ ಮಾಡಿ,
ರುದ್ರಗಣ ಪ್ರಮಥಗಣಂಗಳೆಲ್ಲರ ಹಿಡಿತಂದು,
ಅಸಂಖ್ಯಾತರೆಂದು ಹೆಸರಿಟ್ಟು ಕರೆದು,
ಭಕ್ತಿಯ ಕುಳಸ್ಥಳವ ಶ್ರುತ ದೃಷ್ಟ ಪವಾಡದಿಂ ಮೆಱೆದು ತೋಱಿ,
ಜಗವಱಿಯಲು ಶಿವಾಚಾರದ ಧ್ವಜವನೆತ್ತಿಸಿ,
ಮರ್ತ್ಯಲೋಕ ಶಿವಲೋಕವೆರಡಕ್ಕೆ ನಿಚ್ಚಣಿಕೆಯಾದನು.
ಶಿವಶರಣರ ಮನೆಯೊಳಗಿಪ್ಪ ಶಿವಗಣಂಗಳ ತಿಂಥಿಣಿಯಂ ಕಂಡು,
ಎನ್ನ ಮನವುಬ್ಬಿ ಕೊಬ್ಬಿ ಓಲಾಡುತ್ತಿರ್ದೆನಯ್ಯಾ !
ನಮ್ಮ ಗುಹೇಶ್ವರನ ಶರಣ ಸಂಗನಬಸವಣ್ಣನ
ದಾಸೋಹದ ಘನವನೇನೆಂದೆನಬಹುದು ನೋಡಾ ಸಿದ್ಧರಾಮಯ್ಯಾ !

martyalōkada mahāmane hāḷāgi hōgabāradendu
kartanaṭṭidanayyā obba śivaśaraṇana.
ā śaraṇa bandu kalyāṇaveṁba śivapurava kailāsava māḍi,
rudragaṇa pramathagaṇaṅgaḷellara hiḍitandu,
asaṅkhyātarendu hesariṭṭu karedu,
bhaktiya kuḷasthaḷava śruta dṛṣṭa pavāḍadiṁ meṛedu tōṛi,
jagavaṛiyalu śivācārada dhvajavanettisi,
martyalōka śivalōkaveraḍakke niccaṇikeyādanu.
śivaśaraṇara maneyoḷagippa śivagaṇaṅgaḷa tinthiṇiyaṁ kaṇḍu,
enna manavubbi kobbi ōlāḍuttirdenayyā !
namma Guhēśvarana śaraṇa Saṅganabasavaṇṇana
dāsōhada ghanavanēnendenabahudu nōḍā Siddharāmayyā !

The Maker sent
A Śivaśaraṇa to this mortal world
That the Great House
Might not be ruined...

That Śaraṇa, descending
To the holy city of Kalyāṇa,
Transformed it into a Kailāsa;

Rallying the Rudragaṇas and Pramathagaṇas,
He called them Numberless by name;
Exhibiting the character of Bhakti
Through scriptures, parables and miracles,
And holding aloft the banner of Śivācāra
For all the world to know,
He fashioned himself into a ladder
Between earth and Heaven.

At sight of the Śivagaṇas thronging
His House,
My heart swelling and swelling,
The whole of me rocked with joy!

What shall I say
How great's the humility
Of Saṅgana Basavaṇṇa, Guhēśvara's śaraṇa,
O Siddharāmayya!

ಇಂತು ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರ ಗೃಹದ ಗಣತಿಂಥಿಣಿಯಂ ಕಂಡು, ಹೃದಯಕಮಲವರಳ್ದು, ಪರಮಾನಂದರಸದೊಳ್ ಮುಳುಂಗಿ ತೇಂಕಾಡಿ, ಸಿದ್ಧರಾಮಯ್ಯದೇವರೊಡನೆ ಪ್ರಭುದೇವರು ಮರಳಿ ಆ ಬಸವರಾಜದೇವರ ಗೃಹಮಂ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru Basavarājadēvara gṛhada gaṇatinthiṇiyaṁ kaṇḍu, hṛdayakamalavaraḷdu, paramānandarasadoḷ muḷuṅgi tēṅkāḍi, Siddharāmayyadēvaroḍane Prabhudēvaru maraḷi ā Basavarājadēvara gṛhamaṁ koṇḍāḍida prastāvada vacana :

The vacana which tells how, as Prabhudēva saw the crowd of followers in Lord Basavarāja's house, his heart's lotus bloomed, he was drowned in the essence of the highest joy and, panting with it, again praised Lord Basavarāja's house to Lord Siddharāmayya:

೪೨

ಆದಿಯ ಲಿಂಗವ ಮೇದಿನಿಗೆ ತಂದು,
ಮರ್ತ್ಯಲೋಕದಲ್ಲಿ ಮಹಾಮನೆಯ ಕಟ್ಟಿದನಯ್ಯಾ ಸಂಗನಬಸವಣ್ಣನು.
ಆ ಮನೆಯ ನೋಡಲೆಂದು ಹೋದರೆ,
ಆ ಮನೆಯ ಹೊಗದ ಮುನ್ನವೆ ಎನ್ನ ನುಂಗಿತ್ತಯ್ಯಾ !
ಅದಕ್ಕೆ ಕಂಭವೊಂದು, ತೊಲೆಯಾಱು, ಜಂತೆವಲಗೆ ಮೂವತ್ತಾಱು.
ಧರೆಯಾಕಾಶ ಹೊದ್ದದ ಕೆಸಱುಗಲ್ಲು.
ಒಂಬತ್ತು ಬಾಗಿಲ ಬಿಯ್ಯಗವಿಕ್ಕಿಹವು.
ಬೇಱೊಂದು ಬಾಗಿಲು ಉರಿಯನುಗುಳುತ್ತಿಪ್ಪುದು !
ಮುತ್ತಿನ ಕಂಭದ ಮೇಲುಕಟ್ಟಿನ ಮೇಲೆ ಮಾಣಿಕ್ಯದ ಶಿಖರಿ.
ಆ ಶಿಖರಿಯ ತುದಿಯಲ್ಲಿ ಬಿಳಿಯ ಹೊಂಗಳಸವಿಪ್ಪುದು.
ಅದು ಕಾಬವರಿಗೆ ಕಾಣಬಾರದು, ಕಾಣಬಾರದವರಿಗೆ ಕಾಣಬಪ್ಪುದು.
ಅಲ್ಲಿ ಹತ್ತು ಮಂದಿ ಪರಿಚಾರಕರು ಎಡೆಯಾಡುತ್ತಿರ್ಪರು.
ಇಬ್ಬರು ದಡಿಕಾಱಿರು ಬಾಗಿಲ ಕಾಯ್ದಿಪ್ಪರು.
ಒಬ್ಬಾಕೆ ಎಡೆಯಾಡುತ್ತಿಪ್ಪಳು. ಒಬ್ಬಾಕೆ ಲಿಂಗಾರ್ಚನೆಗೆ ನೀಡುತ್ತಿಪ್ಪಳು.
ಒಬ್ಬಾಕೆ ಸಯಿದಾನಂಗಳಿಲ್ಲವನು ಶೋಧಿಸಿ ತಂದು ಕೊಡುತ್ತಿಪ್ಪಳು.
ಒಬ್ಬಾಕೆ ಉರಿಯಿಲ್ಲದಗ್ನಿಯಲ್ಲಿ ಪಾಕವ ಮಾಡುತ್ತಿಪ್ಪಳು.
ಒಬ್ಬಾಕೆ ಲಿಂಗಜಂಗಮಕ್ಕೆ ನೀಡಿ ಮಾಡಿ ಉಣಿಸಿ ತೃಪ್ತಿಯ ಮಾಡುತ್ತಿರ್ಪಳು.
ಒಂದಡ್ಡಣಿಗೆಯ ಮೇಲೆ ಐದು ಅಗಲೊಳಗೆ
ಇಟ್ಟ ಬೋನವನೊಬ್ಬನುಂಡಡೆ,
ಪ್ರಮಥಗಣಂಗಳೆಲ್ಲರೂ ಅತನ ಒಕ್ಕುದ ಕೊಳಲೆಂದು ಬಂದು,
ಆ ಮನೆಯ ಹೊಕ್ಕು ನಿಶ್ಚಿಂತನಿವಾಸಿಗಳಾದರು.
ಗುಹೇಶ್ವರನ ಶರಣ ಸಂಗನಬಸವಣ್ಣನ ಮಹಾಮನೆಯ ಕಂಡು
ಧನ್ಯನಾದೆನು ಕಾಣಾ ಸಿದ್ಧರಾಮಯ್ಯಾ !

ādiya liṅgava mēdinige tandu,
martyalōkadalli mahāmaneya kaṭṭidanayyā
Saṅganabasavaṇṇanu.

ā maneya nōḍalendu hōdare,
ā maneya hogada munnave enna nuṅgittayyā !
adakke kaṁbhavondu, toleyāṟu, jantevalage mūvattāṟu.
dhareyākāśa hoddada kesaṟugallu.
oṁbattu bāgila biyyagavikkihavu.
bēṟondu bāgilu uriyanuguḷuttippudu !

muttina kaṁbhada mēlukaṭṭina mēle māṇikyada śikhari.
ā śikhariya tudiyalli biḷiya hoṅgaḷasavippudu.
adu kābavarige kāṇabāradu, kāṇabāradavarige
kāṇabappudu.

alli hattu mandi paricārakaru eḍeyāḍuttirparu.
ibbaru daḍikāṟaru bāgila kāydipparu.
obbāke eḍeyāḍuttippaḷu, obbāke liṅgārcanege nīḍuttippaḷu.
obbāke sayidānaṅgaḷellavanu śōdhisi tandu koḍuttippaḷu.
obbāke uriyillaagniyalli pākava māḍuttippaḷu.
obbāke liṅgajaṅgamakke nīḍi māḍi uṇisi tṛptiya
māḍuttirpaḷu.

ondaḍḍaṇigeya mēle aidu agaloḷage
iṭṭa bōnavanobbanuṇḍaḍe,
pramathagaṇaṅgaḷellarū ātana okkuda koḷalendu bandu,
ā maneya hokku niścintanivāsigaḷādaru.
Guhēśvarana śaraṇa Saṅganabasavaṇṇana mahāmaneya kaṇḍu
dhanyanādenu kāṇā Siddharāmayyā!

Basavaṇṇa it was that brought
The Primal Liṅga to the earth and built
The Great House in this mortal world.

When I went to see that House,
It swallowed me before I entered!

One pillar it has, six beams,
Planks and rafters thirty-six;
It's the foundation stone, with no support
Of earth or sky.

Nine doors it has, with locks on them;
Another door spits flame!
A pinnacle of ruby is on top
Of a canopy propped on a pillar of pearl;
On the pinnacle point, a bright
Finial of gold.

To those who would see, it's not seen;
To those who would not, it is.

There ten servants move about;
Two sentinels stand and watch the door;
One maid moves about;
One ministers to the Liṅga worship;
One fetches ingredients, carefully sifted,
And offers them; one cooks on fire
Without flame;
One pleases Liṅga and Jaṅgama
By ministrations and repast.

If he eats food on a five-scooped plate
Set on a tripod, and
Then the Pramathagaṇas have come to take
The remnants of the offering served to him,
Once they have entered, they remain
As inmates freed from care.

O Siddharāmayya, how happy I was
To see the Great House of Saṅgana Basavaṇṇa,
Guhēśvara's śaraṇa!

ಇಂತು ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರ ಗೃಹಮಂ ಕಂಡು ಕೊಂಡಾಡಿ ಸಿದ್ಧ ರಾಮಯ್ಯದೇವರೊಡನೆ ಹೇಳುತ್ತಿರಲು, ಆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಆ ಗೃಹಮಂ ಕೊಂಡಾಡಿ ಪ್ರಭುದೇವರಿಗೆ ಬಿನ್ನಹಂಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru Basavarājadēvara gṛhamaṁ kaṇḍu koṇḍāḍi Siddharāmayyadēvaroḍane hēḷutiralu, ā Siddharāmayyadēvaru ā gṛhamaṁ koṇḍāḍi Prabhudēvarige binnahaṁmāḍuva prastāvada vacana :

The vacana which tells how, while Prabhudēva, seeing Lord Basavarāja's house, was speaking to Lord Siddharāmayya in praise of it, the latter praised that house himself and submitted thus to Prabhudēva:

೪೩

ಅಯ್ಯಾ, ನಿಮ್ಮ ಶರಣರಲ್ಲದವರ ಮನೆ ಕೆಮ್ಮನೆ ಕಂಡಯ್ಯಾ !
ನಿಮ್ಮ ಶರಣರ ಮನೆಯ ನೆಲೆವನೆ ನೋಡಾ ಎನಗೆ !

ಸಿರಿಯಾಳ ಮನೆಗಟ್ಟಿ, ಬೇಱುರಿಗೆ ಒಕ್ಕಲು ಹೋದ.
ದಾಸಿಮಯ್ಯ ಮನೆಗಟ್ಟಿ, ವ್ಯವಹಾರವನಾಡಿ ಹೋದ.
ಸಿಂಧುಬಲ್ಲಾಳ ಮನೆಗಟ್ಟಿ, ಕೈಕೂಲಿಗಾಱನಾಗಿ ಹೋದ.
ಗಂಗೆವಾಳುಕರು ಮನೆಗಟ್ಟಿ, ಲಿಂಗದ ಹೊಲಬನಱಿಯದೆ ಹೋದರು.

ಇವರೆಲ್ಲರೂ ಮನೆಯ ಮಾಡಿ ಮಹವನಱಿಯದೆ.
ಸಾಲೋಕ್ಯ ಸಾಮೀಪ್ಯ ಸಾರೂಪ್ಯ ಸಾಯುಜ್ಯವೆಂಬ ಪದವಿಗೊಳಗಾದರು.

ನಿಮ್ಮ ಸಂಗನಬಸವಣ್ಣ ಬಂದು ಕಲ್ಯಾಣದಲ್ಲಿ ಮನೆಯ ಕಟ್ಟಿದರೆ.
ಮರ್ತ್ಯಲೋಕವೆಲ್ಲವೂ ಭಕ್ತಿಸಾಮ್ರಾಜ್ಯವಾಯಿತ್ತು.

ಆ ಮನೆಗೆ ತಲೆವಾಗಿ ಹೊಕ್ಕವರೆಲ್ಲರೂ
ನಿಜಲಿಂಗಪದಮಂ ಪಡೆದರು.

ಆ ಗೃಹವ ನೋಡಬೇಕೆಂದು ನಾನು ಹಲಕಾಲ ತಪಸಿದ್ದೆನು.

ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥಾ,
ನಿಮ್ಮ ಶರಣ ಸಂಗನಬಸವಣ್ಣನ ಮಹಾಮನೆಗೆ
ನಮೋ ನಮೋ ಎಂದು ಬದುಕಿದೆನು !

ayyā, nimma śaraṇaralladavara mane kemmane kaṇḍayyā !
nimma śaraṇara maneye nelevane nōḍā enage !

Siriyāḷa manegaṭṭi, bēṟūrige okkalu hōda.
Dāsimayya manegaṭṭi, vyavahāravanāḍi hōda.
Sindhuballāḷa manegaṭṭi, kaikūligāṟanāgi hōda.
Gaṅgevāḷukaru manegaṭṭi, liṅgada holabanaṟiyade hōdaru.

ivarellarū maneya māḍi mahavanaṟiyade,
sālōkya sāmīpya sārūpya sāyujyavemba padavigoḷagādaru.

nimma saṅganabasavaṇṇa bandu kalyāṇadalli maneya kaṭṭidare,
martyalōkavellavū bhaktisāmrājyavāyittu.

ā manege talevāgi hokkavarellarū
nijaliṅgapadamaṁ paḍedaru.

ā gṛhava nōḍabēkendu nānu halakāla tapasiddenu.

Kapilasiddhamallināthā,
nimma śaraṇa Saṅganabasavaṇṇana mahāmanege
namō namō endu badukidenu !

Lord, worthless is the house of those
Who are not your śaraṇas!

Only a Śaraṇa's house
Would be, to me, a dwelling-place!

Siriyāḷa did build a house, but then
He took himself elsewhere!

Dāsimayya did build a house, but then
He went off after business deals.

Sindhuballāḷa did build a house, but then
He'd rather have wages.

Innumerable others, countless as Gaṅgā sands,
Did build a house, but were content
To ignore the ways of Liṅga.

All these did build a house, and though
They won exalted stations: sālōkya,
Sāmīpya, sārūpya and sāyuṇjya,
They knew but little of the Light Divine!

But when your śaraṇa Saṅgana Basavaṇṇa came
And built the House at Kalyāṇa,
The empire of devotion was installed
Upon this mortal earth.

Those who, with bowed heads, enter it
Attain the station of the Absolute.

Because I would behold that House
Long penance have I done.

O Kapilasiddhamallinātha, when I said
Hail, O hail unto the House
Of your śaraṇa Saṅgana Basavaṇṇa,
I was saved!

ಇಂತೀ ಶ್ರೀಮತ್ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ಬಸವರಾಜದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರಿಗೆ ಅನುಗ್ರಹವಂ ಮಾಡಿದುದು

ಚತುರ್ಥೋಪದೇಶಂ ಸಮಾಪ್ತಂ
ಅಂತು ವಚನ ೩೦೨ಕ್ಕಂ ಮಂಗಳಮಹಾ

ಶ್ರೀ

intī śrīmatsakalagaṇa purātanaroḷ Prabhudēvaru
mahānubhāva sadgōṣṭhiyaṁ māḍidaśūnyasaṁpādaneyoḷ
Basavarājadēvaru Cennabasavarājadēvarige anugrahavaṁ māḍidudu

caturthōpadēśaṁ samāptaṁ
antu vacana 302kkaṁ maṅgaḷamahā

Śrī

Thus ends
the fourth of the mystic discourses
of the *Sūnyasaṁpādane*
—chapter concerning the Grace bestowed by
Basavaṇṇa upon Cennabasavaṇṇa—
held by Prabhu with the venerable Saints.

Thus it ends auspiciously with Vacana No. 302.

V

INTRODUCTION

to the

SAṀPĀDANE

Dealing with Prabhu's Arrival at Kalyāṇa

As we have seen, Haḍapada Appaṇṇa brings the news of the arrival of Prabhudēva and Siddharāmayya to Basavaṇṇa. Of course, Appaṇṇa knows nothing about the strangers standing at the gate of Basavaṇṇa's palace. Of the two, one is in the Jaṅgama guise, and his personality has struck awe and wonder in Appaṇṇa's heart. So he humbly requests Basavaṇṇa to fetch in the Śaraṇas. But Basavaṇṇa is not in a mood to be interrupted in his Liṅga-worship. His mind is so riveted upon it that he asks Appaṇṇa to receive and bring the guests in. As a matter of fact, Basavaṇṇa feels there is no need of any formality, since his body is Bhakta and his Prāṇa Jaṅgama. He has a profound feeling that the Jaṅgama seated in his heart's lotus and the Jaṅgama that is standing outside are one and the same. 'Within' and 'without' has already been swept aside in his experience.

Appaṇṇa comes to receive the strangers. "Basavaṇṇa", he says, "has sent me; do us the grace, Master". Prabhudēva resents the idea of sending a messenger to receive him, and he reacts with a veiled resentment, rather sharply. When there is perfect union of the body, mind and breath with those of a Jaṅgama it is really inconceivable why there should be this formality of sending a messenger at all. Does it not contradict the sense of identification between the Bhakta and the Jaṅgama? "Our Guhēśvara keeps aloof from those who boast of having achieved oneness".

Appaṇṇa, perhaps, feels baffled. He does not know how to press his request and is forced to go back to Basavaṇṇa and report:

> If body's Bhakta, it needs must have
> The spirit of service.
> If breath is Jaṅgama, it needs must have
> Enlightenment.

Outside this piety and knowledge
There's neither bhakta nor śaraṇa.
O Saṅgana Basavaṇṇa,
Such men as do not go
To welcome elders when they come,
Basavapriya Kūḍala Cennasaṅgama's śaraṇas
Chastise
Refusing to step into their house!

Basavaṇṇa, somehow, does not seem to be much perturbed by the Jaṅgama's reaction. He has his own idea of Bhakta and Jaṅgama. The Jaṅgama, according to him, has the Bhakta for his body, and the Bhakta the Jaṅgama for his breath. They are inseparable parts of a single whole. And Bhakti forms an essential part of the two. The Jaṅgama, by accepting all that the Bhakta is and has, sanctifies him. And

Him call I Bhakta who,
Not minding the Jaṅgama's deep-throated roars,
Ties round his brows
Three-hundred regal bands.

What need to fret
When to your own house you come?

Is not the Bhakta a mere door-keeper of the Śaraṇas? When they come to their own house, Basavaṇṇa has to say neither 'yes' nor 'no'. With these words he sends Appaṇṇa again to fetch the Śaraṇas in, the question of sending a messenger posed by Prabhudēva remaining unanswered. Appaṇṇa approaches Prabhu and gives him Basavaṇṇa's message. Should there be any ceremony of reception when one enters his own house? Is a servant required to say 'yes' or 'no' to the Master? Prabhudēva now sets forth the nature of the true Bhakta and Jaṅgama and the link that binds them together. Mere surrendering of wealth, breath, honour and all one is and has does not make a Bhakta. A Bhakta is he who has realised the Absolute by cutting the Gordian knot that knits body and soul together, and lives all-dedicate to the Absolute. He is no Jaṅgama who enters a Bhakta's house to accept his wealth,

breath and honour, takes food and gratifies his desires and walks away praising those who give and blaming those who do not. A Jaṅgama is free from all taint. He has no desires to gratify. He is all awareness and finds fulfilment in Bhakti.

To this Appaṇṇa puts forth his plea that Basavaṇṇa has realised in the depth of his heart that Jaṅgama is Liṅga itself and Liṅga Jaṅgama. Basavaṇṇa is no ordinary mortal. He has come down to earth as an incarnation because there was no support for Liṅga. He is a Bhakta of the highest magnitude. No other Bhakta is there than Basavaṇṇa. He has abolished his individual self and he lives for pure and single-minded service. Prabhudēva, however, is not satisfied with this glorification of Basavaṇṇa's greatness. Can flaunting words make a real Bhakta? Can the name of Basavaṇṇa conjure up Bhakti? Can one be a Bhakta who cannot gauge the real stature of a Jaṅgama nor place his whole-hearted service at the feet of such a Jaṅgama? Surely Basavaṇṇa, the so-called Bhakta, is beset with pride of self. He does not care to know the quality of the persons who have come to the door, what they are and why they have come.

Appaṇṇa feels utterly helpless. He can plead no more. He comes back to Basavaṇṇa and blames himself for his inability to bring the Śaraṇas in. Perhaps, he pleads, it is his own tepid loyalty and devotion that received no response from them. So he requests Basavaṇṇa to go and fetch the Śaraṇas in. On a second sight of him, Appaṇṇa has been struck profoundly by the intangible and undiscernible magnitude of Prabhudēva. "His body casts no shadow. His gait leaves no foot-print. Perhaps, it is Prabhudēva who is standing at the gate". He says:

> See, see, Sir, the Absolute
> Beyond you and me, beyond all else!
>
> Eyes cannot see it if they would,
> Intangible it is to touch;
> If you would question it, you find
> That it transcends both thought and speech.
>
> His standing casts no shadow, and
> His motion leaves no footprint!

A hint of Prabhudēva is all you see....

O Saṅgana Basavaṇṇa, come and embrace
The feet of Basavapriya Kūḍala Saṅga's
Śaraṇas.

At this stage Cennabasavaṇṇa steps in. Somehow, he has come to know for sure that the long-awaited Prabhudēva has come, along with Siddharāmayya, to Kalyāṇa and is standing at the gate. He has also come to know that Basavaṇṇa, instead of going to receive the honoured guests himself, bade Appaṇṇa bring them in. Cennabasavaṇṇa is very annoyed at Basavaṇṇa's behaviour. He observes, "What a flaw in your devotion if you cannot see the magnitude of the Śaraṇas standing at your gate! Saṅgamanātha Himself has come walking to your door. But your heart could not see that Prabhudēva and Siddharāmayya have come. Is it proper for you to be so heedless as to send a mesenger to welcome the great guests?"

At these words Basavaṇṇa's heart faints and his reason fails. He trembles in every limb and is seized with a mighty fear. Falling at Cennabasavaṇṇa's feet, he prays him to appease the anger of the Jaṅgama. He admits that his folly has been beyond words and his loss beyond measure. Should he have been so very negligent and forgetful as not to get up and receive the Liṅga come walking in Jaṅgama guise? If Cennabasavaṇṇa would bring the Śaraṇas in, Basavaṇṇa will express his gratitude by placing Cennabasavaṇṇa's leather sandals on his head. We may do well to remember here that Cennabasavaṇṇa is his young nephew and disciple. Can humility go any further? Cennabasavaṇṇa, as we know, is a man of strong will. He rises to the occasion and comes to the rescue of his Master. He allays all his fears. As a token of his deep humility, he offers his mind to Basavaṇṇa to make of it his leather sandals and to wear them in receiving the Śaraṇas. Basavaṇṇa feels much relieved. Cennabasavaṇṇa has pulled him out when he fell into a well of sin and set him on his feet, and he is saved. When he is expressing his gratitude to Cennabasavaṇṇa there steps in Soḍḍaḷa Bācarasa, who assures Basavaṇṇa that Prabhudēva's feelings are not really hurt. Moreover, Bācarasa is convinced that ignorance or forgetfulness is not in Basavaṇṇa's nature. "Can

there be a drop of neem in a sea of nectar?" At these words of Bācarasa, Basavaṇṇa feels greatly encouraged. With Bācarasa's grace, he had no cause for fear.

At this point, Gūḷūra Siddhavīraṇṇa gives a lucid account of Basavarāja's personality and the way he sets forth to welcome the Śaraṇas. Basavaṇṇa, after concluding his worship, sets forth with his innumerable cohorts of saints, in all pomp and glory, to welcome his guests. As the party is advancing towards Prabhudēva a profound conviction is ringing in his mind:

> Worship of Liṅga's no duty,
> Jaṅgama-worship is.....
> Between Liṅga and Jaṅgama
> Jaṅgama's preeminent.

In the meanwhile Prabhudēva is wondering how such a Bhakta as Basavaṇṇa could falter in the path of devotion. If such is Basavaṇṇa's fate, what of other Bhaktas? Siddharāmayya simply listens to the remarks of the great Jaṅgama, but refrains from making any observations about Basavaṇṇa.

Basavaṇṇa with his retinue draws near to Prabhu and Siddharāmayya. He makes his obeisance at the glorious feet of Prabhudēva and expresses his joy, beyond comparison, beyond words, to see the Śaraṇas. He bursts out:

> Great joy is it for me to see
> And sorrow not to see.
>
> O Kūḍala Saṅgama Lord,
> The sight of Thee has quenched
> The longing of my heart,
> And I am blest!

Basavaṇṇa pours out his heart, overflowing with love and devotion. His devotion is, perhaps, matchless, and the songs that flow from it are thrilling. Basavaṇṇa's heart is mirrored in his outpourings:

> Lord, Lord, both my body and mind
> Are dedicated to Thy feet!
> 'With deep prostrations, without shame,
> Your body, wealth and life be offered

Unto a virtuous Guru face to face'.
Therefore, my salutations to Thee!
Save me, save me!
For Thou alone can'st,
Kūḍala Saṅgama Lord!

Now that my head has rubbed Thy feet,
And we have merged, behold,
All difference is gone!

Now that I've touched Thy toe,
My body's frauds and flutterings of my heart
Look, sir, have ceased!

O Kūḍala Saṅgamadēva, Lord,
The darkness of my heart has seen
The splendour of Thy glorious feet
And fled!

Basavaṇṇa is lying at Prabhudēva's feet. But the feet are intangible! His person stands without form, beyond obeisance and other courtesies. Basavaṇṇa relates his experience:

Form recedes to formlessness;
And formlessness has taken
The Real Form;

The Real Form has vanished into
The Ultimate Truth.

It is impossible for Basavaṇṇa to grasp the real form and majesty of Prabhudēva. His attempt seems to be as futile as that of a devotee who tries to comprehend the incomprehensible, to touch the intangible. Basavaṇṇa feels utterly helpless. He realises that God, who seems to be but cannot be grasped, has veiled the eyes, the ears, the hands, the mind, the consciousness and all action lest he be seen or heard, touched or remembered, grasped or worshipped; that it is his own pride that has stood between him and his God, Prabhudēva. He feels himself on the verge of damnation.

If one cannot clasp the feet and see the form, however hard one tries, how difficult would it be to meet and merge in the intangible, the incomprehensible Absolute?

This his inability to grasp the form of Prabhu awakens Basavaṇṇa to a sense of his ignorant vices and errors; and now on, Basavaṇṇa's greatness emerges with greater brilliance. Basavaṇṇa is great because he admits his faults without reserve. He submits in all humility, "I have erred in threefold ways. Mine is an ostentatious show. I have little faith in you. Nonetheless I make a pretence of it. My talk that the static and the dynamic Liṅga are one, is empty sound. Never am I sincere and I always falter. A single moment's indifference mars all the honour I do." What then? Basavaṇṇa ventures, "Is not the Jaṅgama father and mother, kith and kin, to a Bhakta? Why should a parent look into, and search for, the weaknesses of a child?" "Do with me, as you please. Have mercy on me, O Lord," is the refrain of Basavaṇṇa's submission. He feels he has been too elated by flattery. It is only Prabhudēva who can save him.

Mine own, by flattering me,
Have set me up
On a gallows of gold.

Can I survive the wound
That pride has made?
Can I live on?

Now that you have come
In Jaṅgama guise,
Take me from the gallows down,
And with the ministration of your grace
Save me, O Kūdala Saṅgama!

Prabhu is, perhaps, inwardly moved by this sincerity and humility. All the same, he does not seem to be satisfied with the level of Basavaṇṇa's Bhakti. He tries to raise him to higher planes. He reproves Basavaṇṇa for his lack of faith and negligent behaviour. He says, "If Liṅga is Jaṅgama and Jaṅgama is Liṅga, where is the need to seek Jaṅgama outside the Liṅga? He is no Bhakta who

goes on with his Liṅga-worship when a Jaṅgama is standing at the door. Is it not imperative that he should suspend his devotions and hasten to welcome the Jaṅgama? The Bhakta should always be awake to the idea that pride is never compatible with Bhakti. Can the body move, keeping away the breath?" The last sentence certainly indicates that Liṅga is the body and Jaṅgama is its life-spirit.

Basavaṇṇa is deeply grieved and condemns his Liṅga-worship. What is the real purpose of such a worship?

> That a Jaṅgama should come
> Unto my house
> I do perform worship to Liṅga.

Now that he has been remiss in his duty, he feels that his life-long devotions have been thrown to the winds. He compares himself to a stone lying under water for years together. But can it soak and become soft? He feels that his devotion has not been single-pointed and steadfast. Again, he feels he is just like a goblin guarding a hidden hoard. Again and again he makes confession of his slips. He feels that his Liṅga-worship is a show and his wearing a Liṅga is but a means of livelihood. With profound remorse he submits:

> Myriads without end are my sins:
> There are no bounds, too, to Thy patience.
>
> By Thy feet I swear
> I will not err again!
>
> O Kūḍala Saṅgama,
> Before Thy Pramathas
> Let Kinnara Bommaṇṇa's feet
> Be witness, Lord!

Here Kinnara Bommayya intervenes with the plea that, since Basavaṇṇa is the body and Prabhudēva the mind, there is no point in seeking for virtue or vice. Is not mind a participant in the body's failings? But Prabhudēva does not approve of shirking

duties by throwing blame on others. His contention is that Basavaṇṇa has not yet come to realise the preeminence of Jaṅgama-Liṅga and the profound significance of Nirahaṁbhāva Bhakti—egoless devotion. Basavaṇṇa might have surrendered his body, mind, wealth and honour without reserve to the Śaraṇas. Are they his belongings or God's? Moreover, is it not stark ignorance to offer perishable things to the imperishable Śaraṇas and say he has become a Bhakta? At these words Basavaṇṇa's eyes are thrown wide open. He is stunned to realise the hollowness of his devotion. He feels he is not worthy of the holy feet of the Jaṅgama. Prabhudēva's words, "pride and devotion never go together. When you believe that Jaṅgama is Liṅga, the heart should never harbour the slightest doubt; Guhēśvara holds himself aloof and spurns those who have mixed feelings of egoism and humility", keep on ringing in his ears. He compares his heart to the Chittaraṭṭe fruit which contains no kernel, and again to a country fig. He implores:

> How could I know, O Lord.
> The greatness of Thy piety?
> How could I know, O Lord,
> The stature of Thy holy feet?
>
> Can they make firm their faith
> Who live behind the screen
> Of the body's fever and fret?
>
> O Kūḍala Saṅgama Lord,
> Scan not my faults, but show,
> Of Thy compassion, Father mine,
> The summit of devotion's height!

Basavaṇṇa's heart seems to be completely ripe to receive the real Bhakti. Prabhudēva in turn gives examples to illustrate the essential nature of spontaneous love and devotion:

1. The love between the tortoise and her young.
2. "The covenant between the cuckoo and the crow".
3. The secure bounding of an ape from branch to branch.
4. The discrimination of the swan in sorting out the milk from water.

We would do well to ponder over these relationships that are highly significant. In the path of real Bhakti one should be aware that once you fall, you fall for ever. Basavaṇṇa's plea that his body, mind and soul are Prabhudēva's and that, therefore, his knowledge and ignorance are his, never convinces Prabhu, though in support of his plea Basavaṇṇa quotes the common saying, "The servant may offend, it is the master that pays". Prabhu retorts, "The man who cannot live his life must curse his fate." Such quibbling talk is of no avail. What is essential for a Bhakta is right service, right conduct and right knowledge. Basavaṇṇa surrenders:

I tremble, how I tremble, O my Lord!

This faith that Jaṅgama is Liṅga has turned all round!

O Kūḍala Saṅgama, chastise me now,
Cast me into that torment called Jaṅgama,
But save me, Lord!

Prabhudēva's anger seems to be pacified. He explains why anger shot up in his mind:

There is no censure for the harlot
Although she slips with divers men;
But should a wedded wife but look
Upon another than her husband's face,
The world spits 'slut' at her.

If a bhakta falls who sought
In his devotion only name and fame,
It escapes attention.
But should a true and holy bhakta trip,
It is not to be borne.

Look you, Saṅgana Basavaṇṇa,
It's just because
You have been a bhakta since time began
And farther back beyond,
My heart was grieved.

Basavaṇṇa admits his colossal folly. He is aware that he is ignorant of piety and its subtle art. He sincerely feels that he is a child in the path of Bhakti. How could he stand the anger of such a great and preeminent Jaṅgama?

> One still can stand where burns the hearth,
> But could one stand where burns the earth?
> .....
> To whom should I complain, O Lord
> Kūḍala Saṅgama?
> How stand the thrust of Thy angry sword?

Prabhudēva now feels completely disarmed. He only wonders how such a Bhakta should slip who in reality is his own Paramārādhya—the Great Guru. This, however, Basavaṇṇa does not admit. He says:

> Lord, Lord, Thou only art
> My Master, my supreme Master!

To this he suggests Siddharāmayya as witness. The latter, stepping forward, extols Basavaṇṇa's glory and attests the fact that Basavaṇṇa was a Bhakta before time was, while Prabhudēva was a Jaṅgama before Nāda, Bindu and Kaḷā existed. Could there be any gap between Basavaṇṇa and Prabhudēva—an eternal Bhakta and an eternal Jaṅgama? At this stage Cennabasavaṇṇa comes forward, offers his obeisance to Prabhu and hails him as "God of the Highest Gods, Formless Principle." He remarks:

> This thine annoyance with Basavaṇṇa,
> Thy śaraṇa,
> Fails to convince my mind.
>
> Can this thing pride
> Be sold in the crowded mart?
> To stand and talk upon the street
> Openly of such mystic things,
> Should earn a laugh indeed!
> Is it decorous,

Knowing too well no gap to be
Between Basavaṇṇa and thee,
To say 'I will not come'?

When Basavaṇṇa,
Kūḍala Cennasaṅgama's śaraṇa, is
Thy very being, should'st thou still
Be vext with him?
Please come, Prabhu!

Is it wise to beat a horse of good breed if he has missed his foot? Is not the rise and fall of a Bhakta the rise and fall of a Jaṅgama? Is it wise to scan faults born of forgetfulness? Here Maḍivāḷayya adds his request to Prabhudēva to step in:

My humble salutations, Lord!
Do listen to my prayer!

Basavaṇṇa came to this world
As Guru.

Cennabasavaṇṇa came to this world
As Liṅga.

O Prabhu, you came to this world
As Jaṅgama.

For Basava it is
That Bhakti grew.

For Cennabasavaṇṇa it is
That knowledge grew.

For you it is that both
Are embodied in the Absolute.

So, where Guru, Liṅga and Jaṅgama are one,
Where is the room for difference?

Where Basavaṇṇa
And Cennabasavaṇṇa invite,
Do not decline,
But do us the grace to come,
O God Kalidēva!

Now Prabhu's anger is completely appeased and he bursts into songs of praise glorifying the greatness of Basavaṇṇa.

Basavaṇṇa's stature seems to step out of the glowing words of the Great Teacher. In his words Basavaṇṇa is the Eternal, the Immaculate, the Being–Consciousness–Delight, Timeless, All-pervasive and so on and so forth. Prabhudēva's joy knows no bounds because he has found his Ancient Teacher:

Hail! I say to Thy holy feet,
My ancient Teacher Saṅgana Basavaṇṇa
Abiding in Guhēśvaraliṅga!

Prabhu singles out the special eminence of Saṅgana Basavaṇṇa, which runs:

Who else has found
The Gurusthala, Liṅgasthala,
Jaṅgamasthala and Prasādasthala,
Embodied in the Liṅga on the palm?

Who else but Basavaṇṇa
Has found
The Bhaktasthala,
Clear of deceit, the abode
Of sempiternal Truth?

O Guhēśvara,
I've sought harbour in
Your śaraṇa Saṅgana Basavaṇṇa,
And I am saved!

Basavaṇṇa it is who has spent himself for Liṅga and Jaṅgama, and has become the Liṅga itself. He is the real Śaraṇa, the Grace

Divine. Here it is made clear that Prabhudēva has brought Siddharāmayya from Sonnalige for initiation into the Karasthala lore. Prabhudēva also reveals why he has been drawn to Kalyāṇa and Saṅgana Basavaṇṇa:

> If I am mystery, standing in a trance,
> It's he who cast upon me the spell
> Of his devotion and drew me to himself.
>
> O Guhēśvara, I have seen
> Thy śaraṇa Saṅgana Basavaṇṇa's holy feet
> And, having done obeisance, I am saved!

Basavaṇṇa is awed into unspeakable wonder at the sublime stature of Prabhudēva. The latter is following Basavaṇṇa as he is singing the glories of his Jaṅgama-Guru.

ಪಂಚವೋಪದೇಶ

ಪ್ರಭು ಕಲ್ಯಾಣಕ್ಕೆ ಬಂದ ಸಂಪಾದನೆ

ಲಿಂಗಾರ್ಚನೆಯಿಂದೇಳದೆ
ಮಂಗಳಮಯ ಬಸವ ಚರರ ಕಳುಹಲ್ಕಾ ಪ್ರಭು-
ಲಿಂಗನದ ಜಱಿದು ಭಕ್ತಿಯ
ಇಂಗಿತಮಂ ಬೋಧಿಸಿದುದನುಸುರುವೆನೊಲವಿಂ

PAÑCAMŌPADĒŚA

Prabhu Kalyāṇakke banda saṁpādane

liṅgārcaneyindēḷade
maṅgaḷamaya Basava carara kaḷuhalkā Prabhu
liṅganada jaṛedu bhaktiya
iṅgitamaṁ bōdhisidudanusuruvenolaviṁ

THE FIFTH LESSON

The Chapter dealing with Prabhu's arrival at Kalyāṇa.

With love I tell how Prabhuliṅga, after reproving
The fact that Basava, full of virtue, had declined to rise
From his Liṅga-worship and sent servants instead
(To receive him), preached the secret of Bhakti.

ಅದೆಂತೆಂದಡೆ: ಆ ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಸವರಾಜ ದೇವರ ಮಹಾತ್ಮೆಯಂ ಕೊಂಡಾಡುತ್ತ ದ್ವಾರವಟ್ಟದ ಮುಂದೆ ನಿಂದಿರಲು, ಆ ಪ್ರಸ್ತಾವದೊಳು ಹಡಪದಪ್ಪಣ್ಣಗಳು ಕಂಡು ಪರಮಹರುಷಿತರಾಗಿ ಹೋಗಿ, ಬಸವ ರಾಜದೇವರು ಲಿಂಗಾರ್ಚನೆಯಂ ಮಾಡುವ ವೇಳೆಯಲ್ಲಿ ಬಿನ್ನಹಂಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

Adentendaḍe: ā Prabhudēvaru Siddharāmayyadēvaru Basavarājadēvara mahātmeyaṁ koṇḍāḍutta dvāravaṭṭada munde nindiralu, ā prastāvadoḷu Haḍapadappaṇṇagaḷu kaṇḍu paramaharuṣitarāgi hōgi, Basavarājadēvaru liṅgārcaneyaṁ māḍuva vēḷeyalli binnahaṁmāḍuva prastāvada vacana:

For example, the vacana which tells how, while Prabhudēva and Lord Siddharāmayya were standing before the gate praising the glory of Lord Basavarāja, just then Haḍapada Appaṇṇa, seeing them, went back in great joy and, when Lord Basavarāja was still at his Liṅga worship, made this request:

೧

ದೇವದೇವ, ಮಹಾಪ್ರಸಾದ!
ಕಂಗಳಲ್ಲಿ ಕರುಳಿಲ್ಲ; ಕಾಯದಲ್ಲಿ ಹೊರೆಯಿಲ್ಲ.
ನುಡಿಯಲ್ಲಿ ಕಡೆಯಿಲ್ಲ; ನಡೆಯಲ್ಲಿ ಗತಿಯಿಲ್ಲ.
ಇದೆಂತಹ ಸುಳುಹೆಂದಱಿಯೆ!
ಇದೆಂತಹ ನಿಲವೆಂದು ತಿಳಿಯಬಾರದು.
ಮರುಳಿಲ್ಲದ ಮರುಳು, ಅಱಿವಿಲ್ಲದ ಅಱಿವು.
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನ ಬರವು ಕೌತುಕವಾಯಿತ್ತು
ಚಿತ್ತೈಸಯ್ಯಾ ಸಂಗನಬಸವಣ್ಣಾ!

dēvadēva, mahāprasāda!
kaṅgaḷalli karuḷilla; kāyadalli horeyilla.
nuḍiyalli kaḍeyilla; naḍeyalli gatiyilla.
identaha suḷuhendaṟiye!
identaha nilavendu tiḷiyabāradu.
maruḷillada maruḷu, aṟivillada aṟivu.
Basavapriya Kūḍalacennasaṅgayyana baravu kautukavāyittu
cittaisayyā Saṅganabasavaṇṇā!

O Lord, Lord!
O my Exalted Grace!

One who has not
Illusion in his eyes,
No limitations in his body,
And in his utterance no constraint,
No motion in his gait
—There is no knowing
What manner of motion it is,
No way to understand
What stature—
Ecstasy without trance,
Awareness unaware:
Basavapriya Kūḍala Cennasaṅga has come!

Give me your mind, O Saṅgana Basavaṇṇa:
A wonder, Oh, wonder!

ಇಂತು ಹಡಪದಪ್ಪಣ್ಣಗಳು ಬಂದು ಬಸವರಾಜದೇವರಿಗೆ ಬಿನ್ನಹಂಮಾಡಲು, ಆ ವೇಳೆಯಲ್ಲಿ ಶಿವಲಿಂಗಾರ್ಚನೆಯ ಪರಮಸುಖದೊಳೋಲಾಡುತ್ತ ಪರವಶರಾಗಿರ್ದು, ಸುಜ್ಞಾನಮುಖದಿಂದ ವಿವೇಕಿಸಿ ನೋಡಿ, ಲಿಂಗಾರ್ಚನೆಯಂ ಬಿಟ್ಟು ಏಳಲೊಲ್ಲದೆ, ಎನ್ನ ಕಾಯವೆ ಭಕ್ತ, ಪ್ರಾಣವೆ ಜಂಗಮವಾದ ಬಳಿಕ, ಆಲ್ಲಿ ಇಲ್ಲಿ ಎಂಬ ಭೇದವಿಲ್ಲೆಂದು ಏಕೋಭಾವಮಂ ಕೃತನಿಶ್ಚಯಮಂ ಮಾಡಿ, ಆ ಜಂಗಮವನೊಡಗೊಂಡು ಬನ್ನಿ ಎಂದು ಮರಳಿ ಹಡಪದಪ್ಪಣ್ಣಗಳಿಗೆ ನಿರೂಪಿಸಿ ಕಳುಹುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Haḍapadappaṇṇagaḷu bandu Basavarājadēvarige binnahaṁmāḍalu, ā vēḷeyalli śivaliṅgārcaneya paramasukhadoḷōlāḍutta paravaśarāgirdu, sujñānamukhadinda vivēkisi nōḍi, liṅgārcaneyaṁ biṭṭu ēḷalollade, enna kāyave bhakta, prāṇave jaṅgamavāda baḷika, alli illi emba bhēdavillendu ēkōbhāvamaṁ kṛtaniścayamaṁ māḍi, ā jaṅgamavanoḍagoṇḍu banni endu maraḷi Haḍapadappaṇṇagaḷige nirūpisi kaḷuhuva prastāvada vacana:

The vacana which tells how, when Haḍapada Appaṇṇa came to make this request to Lord Basavarāja, that very moment the latter was rapt in the ecstasy of Śivaliṅga-worship and, carefully considering the point by means of his intuition, declined to rise leaving his Liṅga-worship half-done, and saying: 'Since my body is Bhakta,

Prāṇa is Jaṅgama, there is no difference between here and there', and being convinced of their identity sent off Haḍapada Appaṇṇa with the remark, 'Go and bring the Jaṅgama with you':

೨

ಕಾಯದ ಕೈಯಲ್ಲಿ ಕರಸ್ಥಲ, ಪ್ರಾಣದ ಕೈಯಲ್ಲಿ ಜಂಗಮಸ್ಥಲ.
ಈ ಉಭಯಭಾವದ ಶಿವಲಿಂಗಾರ್ಚನೆ ಪರಮಾನಂದಸುಖಸ್ಥಲ.
ಕಾಯ ಭಕ್ತ; ಪ್ರಾಣ ಜಂಗಮ.
ಆವುದ ಘನವೆಂಬೆ? ಆವುದ ಕಿಱಿದೆಂಬೆ?
ಕೂಡಲಸಂಗನ ಶರಣರು ಬಂದರೆ ಉಪಚಾರಕ್ಕೆ ಇಂಬಿಲ್ಲ.
ಕರುಣದಿಂ ಬರಹೇಳಾ, ಅಪ್ಪಣ್ಣಾ.

kāyada kaiyalli karasthala, prāṇada kaiyalli jaṅgamasthala.
ī ubhayabhāvada śivaliṅgārcane paramānandasukhasthala.
kāya bhakta; prāṇa jaṅgama.
āvuda ghanaveṁbe? āvuda kiṟideṁbe?
Kūḍalasaṅgana śaraṇaru bandare upacārakke iṁbilla.
karuṇadiṁ barahēḷā, Appaṇṇā.

On the hand of the body, the Karasthala,
In the hold of the breath, the Jaṅgamasthala:
When Śivaliṅga is worshipped with a sense
That they're not different,
Then lo! the Paramānanda-sukhasthala!

The body is Bhakta, Jaṅgama the breath:
Which shall I say is greater,
Which less?

When Kūḍala Saṅga's śaraṇas come,
There is no room for ceremony:
Bid them be gracious and come in,
Appaṇṇa.

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಿ ಹಡಪದಪ್ಪಣ್ಣಗಳ ಕರೆಯಲಟ್ಟಿಲು, ಆ ಅಪ್ಪಣ್ಣಗಳು ಬಂದು, ಪ್ರಭುದೇವರ ಬಿಜಯಂಗೈಯೆಂದು ಕರೆವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru nirūpisi Haḍapadappaṇṇagaḷa kareyalaṭṭalu, ā Appaṇṇagaḷu bandu, Prabhudēvara bijayaṅgaiyendu kareva prastāvada vacana:

The vacana which tells how, when Lord Basavarāja, saying so, sent Haḍapada Appaṇṇa to call them, the latter went back and asked Prabhudēva to do the grace of coming in:

೩

ಮನ ಮನವೇಕಾರ್ಥವಾಗಿ, ಕಾಯಕ್ಕೆ ಕಾಯ ಸಂಬಂಧವಾಗಿ,
ಪ್ರಾಣಕ್ಕೆ ಪ್ರಾಣ ಸಮದರುಶನವಾಗಿದ್ದವರಲ್ಲಿ
ತೆಱೆಮಱೆ ಎಂಬುದಿಲ್ಲ ನೋಡಯ್ಯಾ !
ಸಂಗ ನಿಸ್ಸಂಗವಾಗಿಪ್ಪವರಲ್ಲಿ ಉಪಚಾರಕ್ಕೆ ಇಂಬಿಲ್ಲ ನೋಡಯ್ಯಾ.
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನ ಶರಣ ಬಸವಣ್ಣನಟ್ಟಿದನು
ಕೃಪೆಮಾಡು ಗುರುವೆ.

mana manavēkārthavāgi, kāyakke kāya saṁbandhavāgi,
prāṇakke prāṇa samadarušanavāgiddavaralli
teṛemaṛe eṁbudilla nōḍayyā!
saṅga nissaṅgavāgippavaralli upacārakke iṁbilla nōḍayyā.
Basavapriya Kūḍalacennasaṅgayyana śaraṇa Basavaṇṇanaṭṭidanu
kṛpemāḍu guruve.

When mind and mind have grown as one,
When body is to body linked,
When breath meets breath on equal footing,
There is no screen, is there?

Where uncommunicating communion is,
Look you, no room is left for ceremony.

Basavaṇṇa, Basavapriya Kūḍala Cennasaṅga's śaraṇa,
Has sent me: do us the grace, Master!

ಈ ಹೀಗೆಂದು ಹಡಪದಪ್ಪಣ್ಣಗಳು ಬಿನ್ನಹಂಮಾಡಿ ಬಿಜಯಂಗೈಯೆನಲು, ಆ ಪ್ರಭುದೇವರು ಅಟ್ಟಾಟಿಕೆಯಲ್ಲಿ ಕರೆಯಲಟ್ಟಿದರೆಂದು ಮುನಿಸನೊಳಗಿಟ್ಟುಕೊಂಡು ನುಡಿವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Haḍapadappaṇṇagaḷu binnahaṁmāḍi bijayaṅgai-yenalu, ā Prabhudēvaru aṭṭāṭikeyalli kareyalaṭṭidarendu munisa-noḷagiṭṭukoṇḍu nuḍiva prastāvada vacana:

The vacana which tells how, when Haḍapada Appaṇṇa thus proferred his humble invitation, Prabhudēva remarked with veiled

resentment that he (Basavarāja) had only sent to fetch him through a messenger:

ಳ

ಮನ ಮನ ಒಂದಾಗಿ, ತನು ತನು ಒಂದಾಗಿ ಬೆರಸಿದ ಬಳಿಕ.
ಕರೆಯಲಿಲ್ಲ, ಕಾಲುವಿಡಿಯಲಿಲ್ಲ ಎಂದಱಿದವರು
ಉಪಚರಿಸಿ ಬರಹೇಳಿದರೆ, ಅದೆ ಕೊಱತೆ ನೋಡಾ !
ಅಂಗದ ಕೈಯಲ್ಲಿ ಕ್ರೀ ಇರಲು, ಮಾತಿನ ಅದ್ವೈತವೆಂತಪ್ಪುದೊ?
ಆನಾಗದ ಮುನ್ನವೆ ತಾನಾದೆನೆಂಬವರಲ್ಲಿಗೆ
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗವು ಅಡಿ ಇಡುವನಲ್ಲ.

mana mana ondāgi, tanu tanu ondāgi berasida baḷika,
kareyalilla, kāluviḍiyalilla endaṟidavaru
upacarisi barahēḷidare, ade koṟate nōḍā!
aṅgada kaiyalli krī iralu, mātina advaitaventappudo ?
ānāgada muṇṇave tānādeneṁbavarallige
namma Guhēśvaraliṅgavu aḍi iḍuvanalla.

If those who feel,
Where mind is one with mind
And body with body, in perfect union,
No welcome need be, no ceremony due,
And only know the ceremony
To bid come in....
That's fault indeed!

Where there's action in the body's hand,
What Oneness can it be
But one of words?

From such as boast that they are this or that
Before they are indeed,
Our Guhēśvara keeps aloof!

ಅಂಗದಲ್ಲಿ ಕ್ರೀ ಇರಲು, ಮತ್ತೆ ಮಾತಿನಲ್ಲಿ ಅದ್ವೈತವನಾಡುವ ಭೃತ್ಯಾಚಾರ ಹೀನರ ಮನೆಗೆ ಬಾರೆವೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಆ ಹಡಪದಪ್ಪಣ್ಣಗಳು ಮರಳಿ ಬಂದು ಬಸವರಾಜದೇವರಿಗೆ ಬಿನ್ನಹಂಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

aṅgadalli krī iralu, matte mātinalli advaitavanāḍuva bhṛtyā-cārahīnara manege bārevendu Prabhudēvaru nirūpisalu, ā Haḍa-

padappaṇṇagaḷu maraḷi bandu Basavarājadēvarige binnahaṁmāḍuva prastāvada vacana :

The vacana which tells how, on Prabhudēva remarking that he would not step into the house of such as showed no spirit of service and had advaita on their lips while obsessed with action, Haḍapada Appaṇṇa went back to Lord Basavarāja and made this submission:

ಞ

ಅಂಗದ ಕಳೆ ಲಿಂಗದಲ್ಲಿ ಲೀಯವಾಗದು;
ಲಿಂಗದ ಕಳೆ ಅಂಗದಲ್ಲಿ ಲೀಯವಾಗದು.
ಮಾತಿನ ಮಾಲೆಯ ಬೊಮ್ಮವೇತಱದೊ?
ಕಾಯ ಭಕ್ತನಾದರೆ ಭೃತ್ಯಾಚಾರವಿರಬೇಕು;
ಪ್ರಾಣ ಜಂಗಮವಾದರೆ ಅಱಿವಿರಬೇಕು.
ಇಂತೀ ಭಕ್ತಿಜ್ಞಾನವುಳ್ಳವರಲ್ಲದೆ ಭಕ್ತರಲ್ಲ. ಶರಣರಲ್ಲ.
ಹಿರಿಯರು ಬಂದರೆ ಇದಿರೆದ್ದು ಬಾರದವರ ಮನೆಗೆ ಅಡಿಯಿಡೆವೆಂದು
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗನ ಶರಣರು ಕಾಡಿಹರು ಕೇಳಾ ಸಂಗನಬಸವಣ್ಣಾ.

aṅgada kaḷe liṅgadalli līyavāgadu ;
liṅgada kaḷe aṅgadalli līyavāgadu.
mātina māleya bommavētaṟado ?
kāya bhaktanādare bhṛtyācāravirabēku ;
prāṇa jaṅgamavādare aṟivirabēku.
intī bhaktijñānavuḷḷavarallade bhaktaralla, śaraṇaralla.
hiriyaru bandare idireddu bāradavara manege aḍiyiḍevendu
Basavapriya Kūḍalacennasaṅgana śaraṇaru kāḍiharu
kēḷā Saṅganabasavaṇṇā.

The body's splendour is not lost in Liṅga,
Nor Liṅga's light in body:
What manner of Brahma is this
Fashioned of word-chains?

If body's Bhakta, it needs must have
The spirit of service.
If breath is Jaṅgama it needs must have
Enlightenment.
Outside this piety and knowledge
There's neither bhakta nor śaraṇa.

O Saṅgana Basavaṇṇa,
Such men as do not go
To welcome elders when they come
Basavapriya Kūḍala Cennasaṅgama's śaraṇas
Chastise
Refusing to step into their house!

ಈ ಹೀಗೆಂದು ಅಪ್ಪಣ್ಣಗಳು ಬಿನ್ನೈಸಲು, ಬಸವರಾಜದೇವರು ಮರಳಿ ಕರೆಯ ಕಳುಹಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Appaṇṇagaḷu binnaisalu, Basavarājadēvaru maraḷi kareya kaḷuhida prastāvada vacana :

The vacana which tells how, on Appaṇṇa reporting this, Lord Basavarāja again sent him to ask them in:

ಟ

ಭಕ್ತನ ಕಾಯವ ಜಂಗಮ ಧರಿಸಿಪ್ಪ ನೋಡಾ !
ಜಂಗಮದ ಪ್ರಾಣವ ಭಕ್ತ ಧರಿಸಿಪ್ಪ ನೋಡಾ !
ಭಕ್ತನಲ್ಲಿಯೂ ಭಕ್ತಜಂಗಮವೆರಡೂ ಸನ್ನಹಿತ.
ಜಂಗಮದಲ್ಲಿಯೂ ಜಂಗಮಭಕ್ತನೆಂಬೆರಡೂ ಸನ್ನಹಿತ.
ಜಂಗಮಕ್ಕಾದರೂ ಭಕ್ತಿಯೆ ಬೇಕು, ಭಕ್ತಂಗೆ ಭಕ್ತಿಸ್ಥಲ ಬೇಕು.
ಭಕ್ತನ ಆರ್ಥ ಪ್ರಾಣಾಭಿಮಾನಕ್ಕೆ ತಾನೆ ಕರ್ತನೆಂದು ಬಂದ ಜಂಗಮ
ಆ ಭಕ್ತನ ಮನೆಗೆ ತಾನೆ ಕರ್ತನಾಗಿ ಹೊಕ್ಕು,
ತನು ಮನ ಧನಂಗಳೆಲ್ಲವನೊಳಕೊಂಡು,
ಆ ಭಕ್ತನ ಪಾವನವ ಮಾಡಬಲ್ಲರೆ, ಆತ ಜಂಗಮವೆಂಬೆ.
ಆ ಜಂಗಮದ ಗಳಗರ್ಜನೆಗೆ ಸೈರಿಸಿ,
ಮುಡುಹಿಂಗೆ ಮುನ್ನೂಱು ಪಟ್ಟಿವ ಕಟ್ಟಿದರೆ, ಆತ ಭಕ್ತನೆಂಬೆ.
ತನ್ನ ಮಠಕ್ಕೆ ತಾ ಬಹರೆ ಮುನಿಸುಂಟೆ?
ಕೂಡಲಸಂಗನ ಶರಣರ ಮನೆಯ ಬಾಗಿಲುಗಾಹಿ ನಾನಾಗಿರ್ದ.
ಕರ್ತರು ಗೃಹಕ್ಕೆ ಬಂದರೆ ಬೇಕು ಬೇಡೆನ್ನೆ.

bhaktana kāyava jaṅgama dharisippa nōḍā!
jaṅgamada prāṇava bhakta dharisippa nōḍā!
bhaktanalliyū bhaktajaṅgamaveraḍū sannahita.
jaṅgamadalliyū jaṅgamabhaktanemberaḍū sannahita.
jaṅgamakkādarū bhaktiye bēku, bhaktaṅge bhaktisthala bēku.

bhaktana artha prāṇābhimānakke tāne kartanendu banda jaṅgama
ā bhaktana manege tāne kartanāgi hokku,
tanu mana dhanaṅgaḷellavanoḷakoṇḍu,
ā bhaktana pāvanava māḍaballare, āta jaṅgmaveṁbe.
ā jaṅgamada gaḷagarjanege sairisi,
muḍuhiṅge munnūṟu paṭṭava kaṭṭidare, āta bhaktaneṁbe.
tanna maṭhakke tā bahare munisuṇṭe?
Kūḍalasaṅgana śaraṇara maneya bāgilugāhi nānāgirdu,
kartaru gṛhakke bandare bēku bēḍenne.

Look, Jaṅgama wears the Bhakta's body,
The Bhakta wears the Jaṅgama's breath.
In the Bhakta too abide
Both Bhakta and Jaṅgama;
In the Jaṅgama too abide
Both Jaṅgama and Bhakta.
To be a Jaṅgama you need Bhakti;
The Bhakta needs the Bhakti-stage.

Him call I Jaṅgama who
Enters the Bhakta's house as master,
Claiming to be the lord
Of all his riches, life and honour,
Accepts all that he is and has,
And that Bhakta sanctifies.

Him call I Bhakta who,
Not minding the Jaṅgama's deep-throated roars,
Ties round his brows
Three hundred regal bands.

What need to fret
When to your own house you come?

When the master comes to his own house,
I, a mere keeper of the door
Of Kūḍala Saṅga's śaraṇas,
Say neither yes nor no!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು ಹಡಪದಪ್ಪಣ್ಣಗಳು ಪ್ರಭುದೇವರ ಕರೆವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru binnaisalu, Haḍapadappaṇṇagaḷu Prabhudēvara kareva prastāvada vacana :

The vacana which tells how, on Lord Basavarāja saying this, Haḍapada Appaṇṇa invited Prabhudēva:

೭

ನಿಮ್ಮ ತನು, ನಿಮ್ಮ ಮನ, ನಿಮ್ಮ ಧನ.
ನಿಮ್ಮದಲ್ಲದೆ ಅನ್ಯವೊಂದಣುಮಾತ್ರವಿಲ್ಲ ನೋಡಯ್ಯಾ !
ಭಕ್ತನ ಮಠವೆಂದು ಮುನ್ನವೆ ಅರಿದರಿದು ಬಂದು
ಮತ್ತೊಂದ ಮತ್ತೊಂದ ನೆನೆವರೆ?
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನ
ಶರಣ ಬಸವಣ್ಣಂಗೆ ಸ್ವತಂತ್ರಭಾವವುಳ್ಳಡೆ ನಿಮ್ಮ ಪಾದದಾಣೆ.

nimma tanu, nimma mana, nimma dhana.
nimmadallade anyavondaṇumātravilla nōḍayyā !
bhaktana maṭhavendu munnave aṛidaṛidu bandu
mattonda mattonda nenevare ?
Basavapriya Kūḍalacennasaṅgayyana
śaraṇa Basavaṇṇaṅge svatantra bhāvavuḷḷaḍe nimma pādadāṇe.

Thine the body, thine the mind,
Thine all the wealth we own!
There's not an atom here
But what is thine!

Well knowing that thou cam'st
To a Bhakta's house, why should'st thou now
Take it thus ill?

By thy feet I swear:
Basavaṇṇa, Basavapriya Kūḍala Cennasaṅga's śaraṇa,
Has never a will apart from thine!

ಈ ಹೀಗೆಂದು ಅಪ್ಪಣ್ಣಗಳು ಬಿನ್ನೈಸಲು, ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Appaṇṇagaḷu binnaisalu, Prabhudēvaru nirūpisida pratyuttara :

The reply given by Prabhudēva when Appaṇṇa made his request:

ಳ

ಭಕ್ತ ಜಂಗಮದ ಸಕೀಲಸಂಬಂಧವನಾರು ಬಲ್ಲರು ಹೇಳಾ?
ಅರ್ಥವನೊಪ್ಪಿಸಿದಾತ ಭಕ್ತನಲ್ಲ.
ಪ್ರಾಣವನೊಪ್ಪಿಸಿದಾತ ಭಕ್ತನಲ್ಲ.
ಅಭಿಮಾನವನೊಪ್ಪಿಸಿದಾತ ಭಕ್ತನಲ್ಲ.
ಅದೇನು ಕಾರಣವೆಂದರೆ, ಸತ್ಯಸದಾಚಾರಕ್ಕೆ ಸಲ್ಲನಾಗಿ.
ಆ ಭಕ್ತನ ಮನೆಯ ಹೊಕ್ಕು ಪಾದಾರ್ಚನೆಯ ಮಾಡಿಸಿಕೊಂಡು,
ಒಡಲ ಕಕ್ಕುಲಿತೆಗೆ ಅಶನವನುಂಡು, ವ್ಯಸನದ ಕಕ್ಕುಲಿತೆಗೆ ಹಣವ ಬೇಡಿ,
ಕೊಟ್ಟರೆ ಕೊಂಡಾಡಿ, ಕೊಡದಿರ್ದರೆ ದೂಱಿಕೊಂಡು ಹೋಹಾತ ಜಂಗಮವಲ್ಲ.
ಆದಿಯನಾದಿಯಿಂದತ್ತತ್ತ ಮುನ್ನಲಾದ ಮಹಾಘನವ ಭೇದಿಸಿ ಕಂಡಱಿದು,
ಕಾಯದ ಜೀವದ ಹೊಲಿಗೆಯ ಬಿಚ್ಚಿ ಬೀಸಾಡಿ,
ತನ್ನನೆ ಅರ್ಪಿಸಿ ಇರಬಲ್ಲಾತ ಭಕ್ತ.
ಸುಳುಹಿನ ಸೂತಕ ಮೈದೋಱಿದೆ, ಒಡಲ ಕಳವಳದ ರುಚಿಗೆ ಹಾರೈಸದೆ,
ಅಱಿವೆ ಅಂಗವಾಗಿ, ಆಪ್ಯಾಯನವೆ ಭಕ್ತಿಯಾಗಿ,
ಕಿಂಕುರ್ವಾಣವೆಂಬ ಶಿವಮಂತ್ರಕ್ಕೆ ನಮೋ ನಮೋ ಎನಬಲ್ಲರೆ, ಆತ ಜಂಗಮ.
ಆ ಜಂಗಮದ ಆ ಭಕ್ತನ ಸಮ್ಮೇಳವೆ ಸಮ್ಮೇಳ.
ಮಿಕ್ಕಿನ ಅರೆಭಕ್ತರೊಡತಣ ಸಂಗ
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಸೊಗಸದು.

bhakta jaṅgamada sakīlasaṁbandhavanāru ballaru hēḷā?
arthavanoppisidāta bhaktanalla.
prāṇavanoppisidāta bhaktanalla.
abhimānavanoppisidāta bhaktanalla.
adēnu kāraṇavendare, satyasadācārakke sallanāgi.
ā bhaktana maneya hokku pādārcaneya māḍisikoṇḍu,
oḍala kakkulitege aśanavanuṇḍu, vyasanada kakkulitege haṇava bēḍi,
koṭṭare koṇḍāḍi, koḍadirdare dūṟikoṇḍu hōhāta jaṅgamavalla.
ādiyanādiyindattatta munnalāda mahāghanava bhēdisi kaṇḍaṟidu,
kāyada jīvada holigeya bicci bīsāḍi,
tannane arpisi iraballāta bhakta.
suḷuhina sūtaka maidōṟade, oḍala kaḷavaḷada rucige hāraisade,
aṟive aṅgavāgi, āpyāyanave bhaktiyāgi,

kiṅkurvāṇaveṁba śivamantrakke namō namō enaballare,
āta jaṅgama.
ā jaṅgamada, ā bhaktana sammēḷave sammēḷa.
mikkina arebhaktaroḍataṇa saṅga
namma Guhēśvaraliṅgakke sogasadu.

Who knows the link between
Bhakta and Jaṅgama?

He's not a Bhakta
Simply because
He has surrendered wealth and breath and honour.

If you ask why, the reason is:
He does not fit
Into the proper conduct in the spirit of truth.

He's not a Jaṅgama
Who enters such a Bhakta's house
Accepting his prostrations,
Eats food to still his appetite,
Demands money to gratify his vices,
And walks away
With praise for those who give,
And blame for those who don't.

He is a Bhakta who,
Having discerned, seen, known
The Absolute that is
Before time was or timelessness
And farther back beyond,
Has loosed the seam that knits
Body and soul,
And casting it away
Is quite content to live
All-dedicate to That.

He is a Jaṅgama
In whom appears no taint
Of fret or fever;
In whom there's no desire
To gratify

The cravings of the flesh;
In whom awareness hath become
His body itself;
In whom fulfilment is a form
Devotion takes;
Who can greet with All hail!
The Śivamantra that consists
In saying, What can I do, my Lord?

The meeting of such a Jaṅgama
And such a Bhakta
Is meeting indeed!

The league and fellowship
Of others—half-hearted bhaktas,
Fails to please
Guhēśvaraliṅga.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಹಡಪದಪ್ಪಣ್ಣಗಳು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, adakke Haḍapadappaṇṇa-gaḷu binnaisuva prastāvada vacana:

The vacana which tells what, on Prabhudēva making this remark, Haḍapada Appaṇṇa replied thereto:

೯

ಲಿಂಗ ಜಂಗಮ, ಜಂಗಮ ಲಿಂಗವೆಂಬುದನಾರು ಬಲ್ಲರಯ್ಯಾ.
ಮರ್ತ್ಯಲೋಕ ಶಿವಲೋಕದಲ್ಲಿ ಬಸವಣ್ಣನಲ್ಲದೆ?
ಲಿಂಗಕ್ಕಾಧಾರವಿಲ್ಲವೆಂದು ಮರ್ತ್ಯಲೋಕದಲ್ಲಿ ಬಂದವತರಿಸಿದನಯ್ಯಾ
ಬಸವಣ್ಣನು!

ಜಂಗಮಮುಖ ಲಿಂಗವೆಂಬುದನಱಿದು,
ತನ್ನನರ್ಪಿಸಿ, ಇದಿರ ತಪ್ಪಿಸಿ ಇರಬಲ್ಲನಯ್ಯಾ ಬಸವಣ್ಣನು!
ಆಂಗಮುಖವೆಲ್ಲಾ ನಷ್ಟವಾಗಿ,
ಭೃತ್ಯಾಚಾರವೆ ತನುವಾಗಿ ಇರಬಲ್ಲನಯ್ಯಾ ಬಸವಣ್ಣನು!
ಪ್ರಾಣಕಳಿಯಬಿತು ಅಂತು ಜಂಗಮವೆ ಪ್ರಾಣವಾಗಿ
ಹಂಗುಹಱಿ ಇಲ್ಲದಿರಬಲ್ಲನಯ್ಯಾ ಬಸವಣ್ಣನು!

ಉಪಾಧಿಯೆಂಬ ಕೀರ್ತಿವಾರ್ತೆಯ ಜಱಿದು,
ನಿರುಪಾಧಿಕವೆಂಬ ವಿವೇಕಕ್ಕೆ ಅತೀತನಾಗಿ
ಸಹಜದಾಸೋಹಿಯಾಗಿ ಇರಬಲ್ಲನಯ್ಯಾ ಬಸವಣ್ಣನು !
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗನ ಶರಣ
ಬಸವಣ್ಣನೆ ನಿಮಗೆ ಭಕ್ತನಲ್ಲದೆ ಮತ್ತಾರನು ಕಾಣೆನಯ್ಯಾ ! !

liṅga jaṅgama, jaṅgama liṅgaveṁbudanāru ballarayyā,
martyalōka śivalōkadalli Basavaṇṇnallade?
liṅgakkādhāravillavendu martyalōkadalli bandavatarisida-
nayyā Basavaṇṇanu!
jaṅgamamukha liṅgaveṁbudanaṟidu,
tannanarpisi, idira tappisi iraballanayyā Basavaṇṇanu!
aṅgamukhavellā naṣṭavāgi,
bhṛtyācārave tanuvāgi iraballanayyā Basavaṇṇanu!
prāṇakaḷeyaṟatu antu jaṅgamave prāṇavāgi
haṅguhaṟi illadiraballanayyā Basavaṇṇanu!
Upādhiyeṁba kīrtivārteya jaṟedu,
nirupādhikaveṁba vivēkakke atītanāgi
sahajadāsōhiyāgi iraballanayyā Basavaṇṇanu!
Basavapriya Kūḍalacennasaṅgana śaraṇa
Basavaṇṇane nimage bhaktanallade mattāranu kāṇenayyā!!

Who but Basava can tell,
In heaven or on earth,
If Liṅga's Jaṅgama, Jaṅgama Liṅga?

Basavaṇṇa has come,
An incarnation, to this mortal world,
Because, except for him,
Liṅga had no support.

Knowing that Jaṅgama, is
The visible form of Liṅga
Basavaṇṇa can live, self-dedicate,
Shedding his sense of otherness.

Having abolished his individual self,
Basavaṇṇa can live
Himself embodying all servanthood.

Thus, when the form of Prāṇa has ceased
And Jaṅgama himself become Prāṇa,
Basavaṇṇa can live
In debt or in dependence to nought else.

Disdaining the limelight that we call
Service with an ulterior purpose done,
Transcending the wisdom that we call
Conditionless service,
Basavaṇṇa can live
A servant for pure service' sake!

Except Basavaṇṇa,
Basavapriya Kūḍala Cennasaṅga's śaraṇa,
I see no other devotee!

ನಿಮಗೆ ಸಂಗನಬಸವಣ್ಣನಲ್ಲದೆ ಮತ್ತಾರೂ ಭಕ್ತರಿಲ್ಲವೆಂದು ಅಪ್ಪಣ್ಣಗಳು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

nimage Saṅganabasavaṇṇanallade mattārū bhaktarillavendu Appaṇṇagaḷu binnaisalu, adakke Prabhudēvaru nirūpisida prastāvada vacana:

The vacana which tells what, on Appaṇṇa remarking that there is no other bhakta than Saṅgana Basavaṇṇa, Prabhudēva replied thereto:

೧೦

ನಿಮ್ಮಲ್ಲಿ ಭಕ್ತಿಯುಂಟು, ತಮ್ಮಲ್ಲಿ ಭಕ್ತಿಯುಂಟು,
ಎಮ್ಮಲ್ಲಿ ಭಕ್ತಿಯುಂಟೆಂದರೆ ಶಿವಶರಣರು ಮೆಚ್ಚುವರೆ?
ಹೂಸಿ ಹುಂಡನ ಮಾಡಿ, ಬಾಯ ಸವಿಯ ನುಡಿವರೆಲ್ಲಾ ಭಕ್ತರಪ್ಪರೆ?
ಮಾತಿನ ಅದ್ವೈತವ ಕಲಿತು ಮಾಱುಗೋಲ ಬಿಡುವರೆಲ್ಲಾ ಭಕ್ತರಪ್ಪರೆ?
ಬೆಳ್ಳಿಗೆಯ ಮಕ್ಕಳೆಂದರೆ ಬಳ್ಳಪಾಲ ಕಱೆವವೆ ಮರುಳೆ?
ಸಂಗನಬಸವಣ್ಣನೆಂದರೆ ಮಾತಿನ ಮಾತಿಂಗೆಲ್ಲ ಭಕ್ತಿಯುಂಟೆ?
ಬಂದ ಜಂಗಮದ ಇಂಗಿತಾಕಾರವನಱಿತು,
ಇದಿರೆದ್ದು ವಂದಿಸಿ ಕೈಮುಗಿದು,
ನಡನಡುಗಿ, ಕಿಂಕಿಲನಾಗಿ, ಭಯ ಭೀತಿ ಭೃತ್ಯಾಚಾರವಾಗಿರಬಲ್ಲರೆ
ಅದು ಭಕ್ತಿ, ಅದು ಮರ್ಮ.

ಬಂದವರಾರೆಂದಱಿಯದೆ, ನಿಂದ ನಿಲವನಱಿಯದೆ,
ಕೆಮ್ಮನೆ ಅಹಂಕಾರವ ಹೊತ್ತುಕೊಂಡು ಇಪ್ಪವರಿಗೆ
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗನೊಲ್ಲ ನೋಡಾ.

nimmalli bhaktiyuṇṭu, tammalli bhaktiyuṇṭu,
emmalli bhaktiyuṇṭendare śivaśaraṇaru meccuvare?
hūsi huṇḍanamāḍi, bāya saviya nuḍivarellā bhaktarappare?
mātina advaitava kalitu māṟugōla biḍuvarellā bhaktarappare?
beḷḷigeya makkaḷendare baḷḷavāḷa kaṟevave maruḷe?
Saṅganabasavaṇṇanendare mātina mātiṅgella bhaktiyuṇṭe?
banda jaṅgamada iṅgitākāravanaṟitu,
idireddu vandisi kaimugidu,
naḍanaḍugi, kiṅkilanāgi, bhayabhīti bhṛtyācāravāgiraballare
adu bhakti, adu varma.
bandavarārendaṟiyade, ninda nilavanaṟiyade,
kemmane ahaṁkārava hottukoṇḍu ippavarige
namma Guhēśvaraliṅganolla nōḍā.

Do Śiva's śaraṇas approve
This emulous talk of your, or his, or our
Devotion?

Will you be a bhakta if you flaunt
Your ash-smear, or discourse
With honeyed mouth?

Will you be a bhakta if, having conned
The Oneness of mere words,
You answer shaft for shaft?

Can you, you simpleton,
Collect a gallon of milk
From calves of cows of noble breed?

If you invoke Saṅgana Basavaṇṇa,
Does it mean that there is
Devotion in every act of his?
To understand the privy intent
That brings a Jaṅgama to your door,
To go and meet him, bow with folded hands,
To be flustered and abase yourself,

To be in awe and shy,
To place your service at his feet,
That's bhakti, that the secret key.

Our Guhēśvaraliṅga says Nay
To such as, wearing their pride of self,
Care not to know
Who come, how great they are.

ಈ ಪ್ರೀಗೆಂದು ಪ್ರಭುದೇವರು ಬಾರೆವೆಂದು ನಿರೂಪಿಸಲು, ಹಡಪದಪ್ಪಣ್ಣಗಳು ಮರಳಿ ಬಂದು ಬಸವರಾಜದೇವರಿಗೆ ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru bārevendu nirūpisalu, Haḍapadappa ṇṇagaḷu maraḷi bandu Basavarājadēvarige binnaisuva prastāvada vacana :

The vacana which tells what, on Prabhudēva answering he would not enter, Haḍapada Appaṇṇa, returning, submitted to Lord Basavarāja:

೧೧

ದೇವದೇವ, ಮಹಾಪ್ರಸಾದ !
ನಿಮ್ಮ ಶರಣರ ಮನೆಯ ಸಲುಗೆಯ ಬಂಟ ನಾನಲ್ಲಯ್ಯಾ !
ತನು ಮನ ಧನವ ಹಿಂದಿಕ್ಕಿಕೊಂಡಿಪ್ಪ ವಂಚಕ ನಾನಯ್ಯಾ !
ನಿಮ್ಮ ಶರಣರು ಎನ್ನಿಚ್ಚೆಗೆ ಬಪ್ಪರೆ?
'ಚಕಿತಮಭಿಧತ್ತೇ ಶ್ರುತಿರಪಿ' ಎನಲು,
ಎನ್ನ ನುಡಿ ನಿಮ್ಮ ಶರಣರ ತಾಗಬಲ್ಲುದೆ?
ಹಣೆಯ ಹೊಣೆಯ ತೋಱಿ ಉದರವ ಹೊರೆವ
ನಿಮ್ಮ ಮಱಿಯಲಡಗಿಪ್ಪ ಹಡಪಿಗ ನಾನಯ್ಯಾ !
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗನ ಶರಣರು ಎನ್ನ ಮಾತಿಂಗೆ ಬಾರರು.
ನೀವೇ ಹೋಗಿ ಬಿಜಯಂಗೈಸಿಕೊಂಡು ಬಾರಾ ಸಂಗನಬಸವಣ್ಣಾ.

dēvadēva, mahāprasāda!
nimma śaraṇara maneya salugeya baṇṭa nānallayyā!
tanu mana dhanava hindikkikoṇḍippa vañcaka nānayyā
nimma śaraṇaru enniccege bappare?
'cakitamabhidhattē śrutirapi' enalu,
enna nuḍi nimma śaraṇara tāgaballude?

haṇeya hoṇeya tōṛi udarava horeva
nimma maṛeyaladagippa haḍapiga nānayyā!
Basavapriya Kūḍalacennasaṅgana śaraṇaru enna mātiṅge bāraru.
nīvē hōgi bijayaṁgaisikoṇḍu bārā Saṅganabasavaṇṇā.

God, O God!
O my Exalted Grace!
I am not the favoured servant of
Your śaraṇa's House!

What a cheat am I
For keeping back
All that I am and have!

Will your śaraṇas come
At my sweet will?

When the Vēdas themselves, they say,
Wonder how to tell,
Shall my word reach your śaraṇas?

I am the bearer of the betel pouch,
Who have found shelter under your wing
To keep my body and soul together.

Basavapriya Kūḍala Cennasaṅgama's śaraṇas
Will not come at my bidding; do you,
Saṅgana Basavaṇṇa, go yourself
And lead them in.

೧೨

ಮತ್ತಂ,

ನಿನ್ನಳವಲ್ಲ, ಎನ್ನಳವಲ್ಲ; ಇದಾರಳವಲ್ಲದ ಘನವು ನೋಡಯ್ಯಾ !
ಕಾಬರೆ ಕಂಗಳಿಗೆ ಅಸಾಧ್ಯ; ಮುಟ್ಟುವರೆ ಸೋಂಕಿಂಗಸಾಧ್ಯ.
ಮಾತನಾಡಿಸಿ ನೋಡಿದರೆ, ವಾಙ್ಮನೋತೀತ.
ನಿಂದರೆ ನೆಳಲಿಲ್ಲ; ಸುಳಿದರೆ ಹಜ್ಜೆಯಿಲ್ಲ.
ಪ್ರಭುದೇವರೆಂಬ ಭಾವ ತೋಱುತ್ತದೆ.
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನ ಶರಣರ ಚರಣವಿಡಿವರೆ
ಏಳಾ ಸಂಗನಬಸವಣ್ಣಾ.

mattaṁ,
ninnaḷavalla, ennaḷavalla; idāraḷavallada ghanavu nōḍayyā!
kābare kaṅgaḷige asādhya; muṭṭuvare sōṅkiṅgasādhya.
mātanāḍisi nōḍidare, vāṅgmanōtīta.
nindare neḷalilla; suḷidare hajjeyilla.
Prabhudēvareṁba bhāva tōṟuttade.
Basavapriya Kūḍalacennasaṅgayyana śaraṇara caraṇaviḍivare
ēḷā Saṅganabasavaṇṇā.

Again:

See, see, Sir, the Absolute
Beyond you and me, beyond all else!

Eyes cannot see it if they would,
Intangible it is to touch;
If you would question it, you find
That it transcends both thought and speech.

His standing casts no shadow, and
His motion leaves no footprint!

A hint of Prabhudēva is all you see....

O Saṅgana Basavaṇṇa, come and embrace
The feet of Basavapriya Kūḍala Saṅga's
Śaraṇas.

ನಾನು ಭಕ್ತನಲ್ಲಾಗಿ ಎನ್ನಿಚ್ಚೆಗೆ ಬಾರರು. ನೀವೆ ಹೋಗಿ ಬಿಜಯಂಗೈಸಿ ತನ್ನಿ ಎಂದು ಅಪ್ಪಣ್ಣಗಳು ಬಿನ್ನಹಂಮಾಡುವ ಪ್ರಸ್ತಾವದೊಳು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಂದು, ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಂದು ನಿಮ್ಮ ದ್ವಾರವಟ್ಟದ ಮುಂದೆ ನಿಂದೈದಾರೆ. ನೀವೆ ಹೋಗಿ ಬಿಜಯಂಗೈಸಿ ತನ್ನಿ ಎಂದು ಬಿನ್ನಹಂಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

nānu bhaktanallāgi enniccege bāraru. nīve hōgi bijayaṁgaisi tanni endu Appaṇṇagaḷu binnahaṁmāḍuva prastāvadoḷu Cikkadaṇṇāyakaru bandu, Prabhudēvaru Siddharāmayyadēvaru bandu nimma dvāravaṭṭada munde nindaidāre. nīve hōgi bijayaṁgaisi tanni endu binnahaṁmāḍuva prastāvada vacana:

The vacana which tells how, when Appaṇṇa said, "I am no bhakta; he will not come at my wish; do you go and fetch him graciously in," Cennabasavaṇṇa came and made this request:

"Prabhudēva and Lord Siddharāmayya have come and are standing before your gate; go yourself and fetch them graciously in."

೧೩

ಲಿಂಗವೆ ಜಂಗಮ, ಜಂಗಮವೆ ಲಿಂಗವೆಂದು ನಂಬಿ ಬಂದಲ್ಲಿ.
ಹೊರೆ ಹುಟ್ಟಿದ ಬಳಿಕ
ಹಾಲ ಹರವಿಯೊಳಗೆ ಹುಳಿ ಹೊಕ್ಕಂತೆ ನೋಡಯ್ಯಾ !
ಅಂಗದ ಮೇಲೆ ಲಿಂಗವುಳ್ಳುದೆಲ್ಲವು ಸಂಗಮನಾಥನೆಂದು ನಂಬಿದ ನಂಬುಗೆಯೂ
ಬಂದ ಶರಣರ ನಿಲವನಱಿಯದಿದ್ದರೆ ತಪ್ಪಿತ್ತು ನೋಡಾ ಗುರುವೆ !
ಸಂಗಮನಾಥ ಮನೆಗೆ ಅಂಗವಿಡಿದು ಬಂದರೆ,
ದಿಮ್ಮನೆ ಇದಿರೆದ್ದು ವಂದಿಸಬೇಕು ನೋಡಯ್ಯಾ !
ಕೂಡಲಚೆನ್ನಸಂಗನ ಶರಣರು
ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಂದು ಬಾಗಿಲಲ್ಲಿರಲು.
ಕಣ್ಣಱಿಯದಿದ್ದರೂ. ಕರುಳಱಿಯಬೇಡಾ ಸಂಗನಬಸವಣ್ಣಾ ?

liṅgave jaṅgama, jaṅgamave liṅgavendu naṁbi bandalli,
hore huṭṭida baḷika
hāla haraviyoḷage huḷi hokkante nōḍayyā !
aṅgada mēle liṅgavuḷḷudellavu Saṅgamanāthanendu naṁbida
naṁbugeyū
banda śaraṇara nilavanaṟiyadiddare tappittu nōḍā guruve !
Saṅgamanātha manege aṅgaviḍidu bandare,
dimmane idireddu vandisabēku nōḍayyā !
Kūḍalacennasaṅgana śaraṇaru
Prabhudēvaru Siddharāmayyadēvaru bandu bāgilalliralu,
kaṇṇaṟiyadiddarū, karuḷaṟiyabēḍā Saṅganabasavaṇṇā ?

When a flaw appears in those
Bred in the belief
That Liṅga's Jaṅgama, Jaṅgama Liṅga,
Lo! it is like
A sour drop in a pot of milk!

If you can't see the magnitude
Of your visiting śaraṇas,
What price, then, is the faith
That held that all things wearing the Liṅga
Are Saṅgamanātha?

When Saṅgamanātha Himself, in body, has come,
One should make haste and bow, Sir!

When Prabhudēva and Siddharāmayya,
Kūḍala Cennasaṅga's śaraṇas,
Have come and are standing at your door,
Even if your eyes were shut from view,
Should not your heart perceive,
Saṅgana Basavaṇṇa?

ಅಲ್ಲಮಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಂದು ಬಾಗಿಲಲ್ಲಿರಲು, ಅಟ್ಟಾ ಟಿಕೆಯಲಿಂತು ತೆಱಹುಮಱಹಾಗಿಪ್ಪುದು ನಿಮಗುಚಿತವಲ್ಲೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಲು, ಈ ವಾಕ್ಯವ ಕೇಳಿದಾಕ್ಷಣವೆ ಬಸವರಾಜದೇವರು ಹಮ್ಮದಂಬೋಗಿ, ನಡನಡುಗಿ, ಭಯಾರ್ಣವದೊಳ್ ಮುಳುಂಗಿ, ಕಂಗಳ ಬಾಷ್ಪವಿನೊಳು ಮುಂದು ಗಾಣದೆ, ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಪಾದದ ಮೇಲೆ ಬಿದ್ದು, ಪ್ರಭುದೇವರ ಮುನಿಸ ತಿಳುಹಿ ಕೊಡಿ ಎಂದು ಬಿನ್ನಹಂಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

Allamaprabhudēvaru Siddharāmayyadēvaru bandu bāgilalliralu, aṭṭāṭikeyalintu teṟahumaṟahāgippudu nimagucitavallendu Cikkadaṇṇāyakaru binnaisalu, ī vākyava kēḷidākṣaṇave Basavarājadēvaru hammadaṁbōgi, naḍanaḍugi, bhayārṇavadoḷ muḷuṅgi, kaṅgaḷa bāṣpuvinoḷu mundugāṇade, Cikkadaṇṇāyakara pādada mēle biddu, Prabhudēvara munisa tiḷuhi koḍi endu binnahaṁmāḍuva prastāvada vacana:

The vacana which tells how, on Cennabasavaṇṇa remarking, "When Lord Allama Prabhu and Lord Siddharāmayya have arrived and are waiting at the door, it is not proper for you to be so casual and heedless as to send a messenger", Lord Basavarāja, as soon as he heard these words, his senses fainting, trembling, drowned in a sea of fear, could not see clear before him for the tears in his eyes and, falling at Cennabasavaṇṇa's feet, prayed that he should appease Prabhudēva's anger:

೧೪

ಇನ್ನೇವೆನಿನ್ನೇವೆ? ಕೆಮ್ಮನೆ ಕೆಟ್ಟೆನು !
ಇನ್ನೇವೆನಿನ್ನೇವೆ? ಕೆಮ್ಮನೆ ಕೆಟ್ಟೆನು ! !
ನಿಮ್ಮ ಶರಣರು ಬಂದು ಬಾಗಿಲೊಳಿರಲು.

ದಿಮ್ಮನೆ ಇದಿರೆದ್ದು ವಂದಿಸಲಱಿಯದೆ,
ಕೆಟ್ಟ ಕೇಡನೇನೆಂದುಪಮಿಸುವೆನು?
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಾನುಭಯಭ್ರಷ್ಟನೆಂಬುದು ಎನಗಿಂದಱಿಯಬಂದಿತ್ತು.

innēveninnēve? kemmane keṭṭenu!
innēveninnēve? kemmane keṭṭenu!!
nimma śaraṇaru bandu bāgiloḷiralu,
dimmane idireddu vandisalaṟiyade,
keṭṭa kēḍanēnendupamisuvenu?
Kūḍalasaṅgamadēvā,
nānubhayabhraṣṭaneṁbudu enagindaṟiyabandittu.

What shall I do now? In vain am I lost!
What shall I do? In vain am I damned!

Unspeakable is the loss of one
Who, not knowing that your śaraṇas have come
And are standing at the door,
Did not run forth at once
And bow them in!

O Kūḍala Saṅgama Lord, now I know
How I have fallen
Both here and there!

೧೫

ಮತ್ತಂ,
ಮತಿಗೆಟ್ಟು ಧೃತಿಗುಂದಿ ಬೇಳಾದೆನಯ್ಯಾ!
ಗತಿಗೆಟ್ಟು ವ್ರತಗೆಟ್ಟು, ಧಾತುಗೆಟ್ಟ ಬಾಹಿರ ನಾನಯ್ಯಾ!
ಕಹಿಸೋರೆ ಮುತ್ತಂತಾಯಿತೆನ್ನ ಭಕ್ತಿ.
ನಡೆದು ಲಿಂಗಜಂಗಮ ಮನೆಗೆ ಬರಲು.
ಇಂಬುಗೊಳ್ಳಲಱಿಯದೆ ಕೆಟ್ಟ ಕೇಡನೇನೆಂದು ಹವಣಿಸುವೆನಯ್ಯಾ?
ನವರತ್ನವ ಕಿತ್ತು ಮಡುವಿನೊಳಗೆ ಹಾಯ್ಕಿದ ಕಪಿಯಂತಾಯಿತ್ತೆನ್ನ ಭಕ್ತಿ.
ಕೂಡಲಸಂಗಮದೇವರ ತಂದುಕೊಟ್ಟರೆ,
ನಿಮ್ಮ ಚಮ್ಮಾವುಗೆಯ ಹೊತ್ತುಕೊಂಡು ಕುಣಿದಾಡುವೆನು ಕಾಣಾ
ಚೆನ್ನಬಸವಣ್ಣಾ!

mattaṁ,
matigeṭṭu, dhṛtigundi bēḷādenayyā!
gatigeṭṭu vratageṭṭu, dhātugeṭṭa bāhira nānayyā!
kahisōre muttantāyitenna bhakti.
naḍedu liṅgajaṅgama manege baralu,
iṁbugoḷḷalaṟiyade keṭṭa kēḍanēnendu havaṇisuvenayyā?
navaratnava kittu maḍuvinoḷage hāykida kapiyantāyittenna bhakti

Kūḍalasaṅgamadēvara tandukoṭṭare,
nimma cammāvugeya hottukoṇḍu kuṇidāḍuvenu kāṇā
Cennabasavaṇṇā!

Again:

With reason failing and fainting heart,
Behold, I feel all spiritless!
An outcast with broken vows and vanished hope,
And strength all gone!

My piety is as if a bitter gourd
Had riped to greater bitterness!

Beyond measure is my loss,
When Liṅga as Jaṅgama
Came walking to my house,
Not to have welcomed them!

My piety is as if
A monkey picked nine gems
And flung them into a water-pool!

Look now, Cennabasavaṇṇa,
Go and fetch
Kūḍala Saṅgama in,
And I will place
Your leather sandals on my head
And dance!

ಈ ಹೀಗೆಂದು ಅತ್ಯಂತ ಭೀತನಾಗಿ ಬಿನ್ನಹಂಮಾಡುತ್ತಿರಲು, ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಹಿರಿಯದಣ್ಣಾಯಕರ ಪಾದಕ್ಕೆ ನಮಸ್ಕಾರಮಂ ಮಾಡಿ ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu atyanta bhītanāgi binnahaṁmāḍuttiralu, Cikkadaṇṇāyakaru Hiriyadaṇṇāyakara pādakke namaskāramaṁ māḍi binnaisida prastāvada vacana:

The vacana which tells how, when he (Basavaṇṇa) was making this request in exceeding fear, Cennabasavaṇṇa made obeisance to the Chief's feet and made this request:

೧೬

ಹೋ ! ಹೋ ! ! ಗುರುವೇ,
ನಿಮ್ಮ ಚಮ್ಮಾವುಗೆಯ ಬಂಟ ನಾನಾಗಿರಲು, ಅಂಜುವರೆ? ಅಳುಕುವರೆ?
ಸಂಗಮನಾಥ ಬಂದು, ನಿಮ್ಮ ಮನವ ನೋಡಲೆಂದು,
ತಮ್ಮ ಮನವನಡ್ಡಲಿಕ್ಕಿದನೊಂದು ಲೀಲೆಯಿಂದ.
ಅದು ನಿಮಗೆ ಸಹಜವಾಗಬಲ್ಲುದೆ?
ಮಂಜಿನ ಮೋಹರ ರವಿಯ ಕಿರಣವ ಕೆಡಿಸಲಾಪವೆ?
ನಿಮ್ಮ ನೆನೆವರಿಗೆ ಸಂಸಾರವಿಲ್ಲೆಂದು ಶ್ರುತಿಗಳು ಹೊಗಳುತ್ತಿರಲು,
ನಿಮ್ಮ ಅಱಿವಿಂಗೆ ಕೇಡುಂಟೆ?
ಕೂಡಲಚೆನ್ನಸಂಗನ ಶರಣರ ಕರೆವರೆ,
ಎನ್ನ ಮನವೆಂಬ ಚಮ್ಮಾವುಗೆಯ ಮೆಟ್ಟಿ ನಡೆಯಾ ಸಂಗನಬಸವಣ್ಣಾ.

hō ! hō !! guruvē,
nimma cammāvugeya baṇṭa nānāgiralu, añjuvare ? aḷukuvare ?
Saṅgamanātha bandu, nimma manava nōḍalendu,
tamma manavanaḍḍalikkidanondu līleyinda.
adu nimage sahajavāgaballude ?
mañjina mōhara raviya kiraṇava keḍisalāpave ?
nimma nenevarige saṁsāravillendu śrutigaḷu hogaḷuttiralu,
nimma aṟiviṅge kēḍuṇṭe ?
Kūḍalaceṅnasaṅgana śaraṇara karevare,
enna manaveṁba cammāvugeya meṭṭi naḍeyā Saṅgana-basavaṇṇā.

Ho, ho, my Master! Should you fear
And tremble, when I am the servant of
Your leather sandals?

Saṅgamanātha came to test your heart,
And screened his mind in sport:
That's not your nature, sure!

Can a mass of mist destroy
A single ray of sun?

When the Scriptures praise you so,
That one remembering you is freed
From cycles of rebirth,
Can your awareness suffer loss?

Come, Saṅgana Basavaṇṇa, wear my mind
As leather sandals and invite
Kūḍala Saṅgama's śaraṇas in!

ಈ ಹೀಗೆಂದು ಬಿನ್ನೈಸಲು. ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಪಾದದ ಕೃಪೆಯಿಂದ ಕಂಡು ನಾನು ಬದುಕಿದೆನೆಂದು, ಕೃತನಿಶ್ಚಯವನೈದಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu binnaisalu, idakke Basavarājadēvaru Cikkadaṇṇāyakara pādada kṛpeyinda kaṇḍu nānu badukidenendu, kṛtaniścayavanaidida prastāvada vacana:

The vacana which tells how, on Cennabasavaṇṇa submitting thus, Lord Basavarāja thereupon confirmed his conviction that, by the grace of Cennabasavaṇṇa's feet, he has seen and been saved:

೧೭

ನಂಬಿದೆನಯ್ಯಾ ನಾನು, ನಚ್ಚಿದೆನಯ್ಯಾ ನಾನು,
ಬದುಕಿದೆನಯ್ಯಾ ನಾನು ನಿಮ್ಮ ಕೃಪೆಯಿಂದಲಿ!
ಪಾಳುಕುಳಿಯಲ್ಲಿ ಬಿದ್ದ ಪಶುವಿನ ಕಱುವ ತೆಗೆದು
ತಾಯ ಮುಖವ ತೋಱುವಂತೆ,
ಪಾಪಕೂಪದಲ್ಲಿ ಬಿದ್ದವನನೆಬ್ಬಿಸಿ
ಕೂಡಲಸಂಗನ ಶರಣರ ಚರಣವ ತೋಱಿ ಎನ್ನನುಳುಹಿದನು!
ಹೋದ ಜೀವಕ್ಕೆ ತನ್ನ ಕರುಣವೆಂಬ ಮರುಜವಣಿಯ ಹಿಂಡಿ ಎಚ್ಚಿದನು.
ಚೆನ್ನಬಸವಣ್ಣನಿಂದಲೆಂತಕ್ಕೆ ಬದುಕಿದೆನು!

naṁbidenayyā nānu, naccidenayyā nānu,
badukidenayyā nānu nimma kṛpeyindali!
hāḷukuḷiyalli bidda paśuvina kaṟuva tegedu
tāya mukhava tōṟuvante,
pāpakūpadalli biddavananebbisi
Kūḍalasaṅgana śaraṇara caraṇava tōṟi ennanuḷuhidanu!
hōda jīvakke tanna karuṇaveṁba marujavaṇiya hiṇḍi ettidanu.
Cennabasavaṇṇanindalentakke badukidenu!

If I have believed,
If I have given my heart,
If I have lived,
It's by Thy grace!

And when I fell
Into a well of sin,
Thou set'st me on my feet
And by the revelation of the feet
Of Kūḍala Saṅgama's śaraṇas,
Hast thus saved me,
As one who pulls
The young of a beast
Out of a ruined pit
And sets him up
Before its mother's face.

Thou hast revived me,
Pressing Thy compassion's
Miraculous juice
Into my dead existence.

Thanks to Cennabasavaṇṇa,
In whatsoever way
I have survived!

ಬಸವರಾಜದೇವರು ತಮ್ಮ ತಾವು ಸಂತೈಸಿಕೊಂಬ ಕಾಲದೊಳು ಸೊಡ್ಡಳ ಬಾಚರಸರು ಬಂದು ಬಿನ್ನಹಂಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

Basavarājadēvaru tamma tāvu santaisikoṁba kāladoḷu Soḍḍaḷa Bācarasaru bandu binnahaṁmāḍuva prastāvada vacana:

The vacana which tells how, just when Lord Basavarāja was consoling himself, Soḍḍaḷa Bācarasa arrived and made this submission:

೧೮

ತೆಱಿಹು ಮಱಿಹೆಂಬುದು ನಿಮ್ಮ ಗುಣವಲ್ಲ.
ಅಮೃತಸಾಗರದೊಳಗೆ ಬೇವಿನ ಬಿಂದುವುಂಟೆ?
ಮನವ ನೋಡಲೆಂದು ನಾಟಕವನೊಡ್ಡಿದರೆ.
ಅದಕ್ಕೆ ಸಹಜವಲ್ಲಾಗಿ ಪೆದಱಿಲಿಲ್ಲ.

ಮಹಾದಾನಿ ಸೊಡ್ಡಳನ ಮನ ನೊಂದಿತ್ತೆಂದು
ಅಂಜಬೇಡವೇಳಾ ಸಂಗನಬಸವಣ್ಣಾ.

teṟahu maṟaheṁbadu nimma guṇavalla.
amṛtasāgaradoḷage bēvina binduvuṇṭe?
manava nōḍalendu nāṭakavanoḍḍidare,
adakke sahajavallāgi hedaṟalilla.
mahādāni Soḍḍaḷana mana nondittendu
añjabēḍavēḷā Saṅganabasavaṇṇā.

To open and to shut
Is not Thy character:
Can there be a drop of *neem*
In a sea of nectar?

He just set up a show
To test Thy heart:
You need not fear
There's any truth in it....

Fear not the feelings of
Mahadāni Soḍḍaḷa
Are hurt...

Come now, Saṅgana Basavaṇṇa!

ಈ ಹೀಗೆಂದು ಸೊಡ್ಡಳ ಬಾಚರಸರು ಬಿನ್ನಹಂಮಾಡಲು, ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Soḍḍaḷa Bācarasaru binnahaṁmāḍalu, Basavarāja-dēvaru nirūpisuva prastāvada vacana:

The vacana which tells what, on Soḍḍaḷa Bācarasa making this submission, Lord Basavarāja replied:

೧೯

ಮಾಱಿಂಕನಿಱಿವಲ್ಲಿ ಘಾಯಕಂಡಿಯ ತೋಱಿದಾತನೆ ತೆತ್ತಿಗ.
ಕೈಯ ಕೈದು ಬಿದ್ದಲ್ಲಿ, ಎತ್ತಿ ಕೊಟ್ಟಾತನೆ ಹಿತವ.
ಕೂಡಲಸಂಗನ ಶರಣ ಸೊಡ್ಡಳ ಬಾಚರಸರ ಕರುಣವುಳ್ಳನ್ನಕ್ಕರ,
ಇನ್ನು ನಾನು ಅಂಜುವನಲ್ಲ ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

māṟaṅkaniṟivalli ghāyakaṇḍiya tōṟidātane tettiya.
kaiya kaidu biddalli, etti koṭṭātane hitava.
Kūḍalasaṅgana śaraṇa Soḍḍaḷa Bācarasara karuṇavuḷḷannakkara,
innu nānu añjuvanalla kāṇā Cennabasavaṇṇā.

He alone is friend
Who shows the gash a wound has made,
When an enemy would strike.

He only wishes well
Who, when a weapon drops from the hand,
Picks it up and gives.

Look you, Cennabasavaṇṇa,
As long as should endure
The compassion of Soḍḍaḷa Bācarasa,
Kūḍala Saṅga's śaraṇa,
So long I am not afraid.

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಿ, ಲಿಂಗಾರ್ಚನೆಯ ಮಾಡುತ್ತ ಲಿಂಗಮಂ ಕರಸ್ಥಲದಲ್ಲಿ ಧರಿಸಿಕೊಂಡು, ಹನ್ನೆರಡುಸಾವಿರ ರುದ್ರಾಕ್ಷೆಯಂ ಧರಿಸಿ ಕೊಂಡು, ಭಸ್ಮಾಂಗದ ಕಳೆ ಥಳಥಳಿಸಿ ಹೊಳೆವುತ್ತಿಹ ಆಭರಣದಿಂದೊಪ್ಪುತ್ತ, ಭಕ್ತ-ವತ್ಸಲ, ಮುಕ್ತಿಯ ಮುಖದರ್ಪಣ, ಅಹಂಕಾರಕಾಸಾರಶೃಂಗಾರಭೇದನ, ಕರುಣರಸ-ಸಿಂಧು, ಷಡುಸ್ಥಲಸಂಧಾನನಿವಾಸ, ಶತಏಕಸ್ಥಲಮೂಲಿಗ, ಪಂಚಮುಖಿ ಪಂಚಲಿಂಗ-ಸ್ಥಾಪನಾಚಾರ್ಯ, ಭಕ್ತಜನಹೃತ್‌ಕಮಲಾರ್ಕ, ಶರಣನಿಕುರುಂಬಾಬ್ಧಿಶಶಾಂಕ, ಭವ-ವಿಪಿನದಾವಾನಲ, ಭವಸಿಂಧುವಡಬಾಗ್ನಿ ಬಸವದಂಡಾಧೀಶ್ವರನು, ಚೆನ್ನಬಸವರಾಜ ದೇವರು ಹಡಪದಪ್ಪಣ್ಣಗಳು ಸೊಡ್ಡಳ ಬಾಚರಸರು ಗಮಿತಮುಖಯುಕ್ತರಾಗಿ ನಿರೂ ಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru nirūpisi, liṅgārcaneya māḍutta liṅgamaṁ karasthaladalli dharisikoṇḍu, hanneraḍusāvira rudrākṣe-yaṁ dharisikoṇḍu, bhasmāṅgada kaḷe thaḷathaḷisi hoḷevuttiha ābhara-ṇadindopputta, bhaktavatsala, muktiya mukhadarpaṇa, ahaṁkāra-kāsārasṛṅgārachēdana, karuṇarasasindhu, ṣaḍusthalasandhānanivāsa, śataēkasthalamūliga, pañcamukha pañcaliṅgasthāpanācārya, bhakta-janahṛtkamalārka, śaraṇanikurumbābdhiśaśāṅka, bhavavipinadāvā-nala, bhavasindhuvaḍabāgni Basavadaṇḍādhīśvaranu, Cennabasava-rājadēvaru Haḍapadappaṇṇagaḷu Soḍḍaḷa Bācarasaru gamitamukha-yuktarāgi nirūpisida prastāvada vacana:

The vacana which tells how, saying this, Lord Basavarāja, the Commander-in-chief, the lustre of his ash-besmeared body beautiful with ornaments and bright as it glistened, the beloved of bhaktas, mirror of Liberation, one who has shattered the charms of the lake of pride, ocean of compassion, abiding in meditation on the Ṣaṭsthala, founder of the hundred-and-one stages, preceptor who established the five Liṅgas in the five senses, sun to the heart's lotus of the devout, moon to the ocean of the congregation of śaraṇas, conflagration to the forest of births, submarine fire to the ocean of earthly life, placed on his palm the Liṅga in bringing his worship to an end, put on the 12,000 beads and set forth with Cennabasavaṇṇa, Haḍapada Appaṇṇa and Soḍḍaḷa Bācarasa, observing:

೨೦

ಲಿಂಗಾರ್ಚನೆಯ ಮಾಡುವೆನಯ್ಯಾ, ಜಂಗಮವೆನ್ನ ಮಠಕ್ಕೆ ಬರಬೇಕೆಂದು.
ಆ ಜಂಗಮವೆನ್ನ ಮಠಕ್ಕೆ ಬಂದರೆ,
ಲಿಂಗಾರ್ಚನೆಯ ಮಾದು, ಜಂಗಮಾರ್ಚನೆಯ ಮಾಡುವೆನು.
ಅದೇನು ಕಾರಣವೆಂದರೆ:
ಆ ಲಿಂಗದಲ್ಲಿ ಪದ ಉಂಟು, ಫಲ ಉಂಟು, ಭವ ಉಂಟು.
ಆ ಜಂಗಮದಲ್ಲಿ ಪದಂ ನಾಸ್ತಿ, ಫಲಂ ನಾಸ್ತಿ, ಭವಂ ನಾಸ್ತಿಯಾದ ಕಾರಣ

ಲಿಂಗಾರ್ಚನಂ ನ ಕರ್ತವ್ಯಂ ಕರ್ತವ್ಯಂ ಜಂಗಮಾರ್ಚನಂ
ಲಿಂಗಜಂಗಮಯೋರ್ಮಧ್ಯೇ ಜಂಗಮಸ್ತು ವಿಶಿಷ್ಯತೇ

ಎಂದುದಾಗಿ,
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ನಾನಿನ್ನು ಭವಭವಾಂತರ ನಿಮ್ಮ ಜಂಗಮಾರ್ಚನೆಯ ಮಾಡುವೆನು.

liṅgārcaneya māḍuvenayyā, jaṅgamavenna maṭhakke barabēkendu.
ā jaṅgamavenna maṭhakke bandare,
liṅgārcaneya mādu, jaṅgamārcaneya māḍuvenu.
adēnu kāraṇavendare :
ā liṅgadalli pada uṇṭu, phala uṇṭu, bhava uṇṭu.
ā jaṅgamadalli padaṁ nāsti, phalaṁ nāsti, bhavaṁ nāstiyāda kāraṇa
liṅg ārcanaṁ na kartavyaṁ kartavyaṁ jaṅgamārcanaṁ

liṅg ajaṅgamayōrmadhyē jaṅgamastu viśiṣyatē
endudāgi,
Kūḍalasaṅgamadēvayyā,
nāninnu bhavabhavāntara nimma jaṅgamārcaneya māḍuvenu.

That a Jaṅgama should come
Unto my house,
I do perform
Worship to Liṅga.

If the Jaṅgama has come
Unto my house,
My Liṅga-worship ceases,
The Jaṅgama-worship begins.

If you ask why:
The Liṅga denotes
Rank and reward, rebirth.

Because in the Jaṅgama
There is no rank, reward, rebirth.

Worship of Liṅga's no duty;
Jaṅgama-worship is...
Between Liṅga and Jaṅgama,
Jaṅgama's pre-eminent.

As said above, O Kūḍala Saṅgama,
Henceforth I will,
From birth to birth,
Perform the worship of Jaṅgama.

೨೧

ಮತ್ತಂ,
ಎನ್ನ ತನುವಿಡಿದವರ ತನುವ ಬೆರಸುವೆನು.
ಎನ್ನ ಮನವಿಡಿದವರ ಮನವ ಬೆರಸುವೆನು.
ಎನ್ನ ಶಿರವನವರ ಪಾದಕ್ಕೆ ಪೂಜೆಯ ಮಾಡುವೆನು.
ಕೂಡಲಸಂಗನ ಶರಣರನೊಡಗೊಂಡು ಬಂದೆನ್ನ ಭವವ ಹಱಿವೆನು.

mattaṁ,
enna tanuviḍidavara tanuva berasuvenu.
enna manaviḍidavara manava berasuvenu.

enna śiravanavara pādakke pūjeya māḍuvenu.
Kūḍalasaṅgana śaraṇaranoḍagoṇḍu bandenna bhavava haṛivenu.

Again:

With my whole flesh I join their flesh;
With my whole heart I join their heart;
I place my humbled head
In worship on their feet.

Once I've fetched Kūḍala Saṅga's śaraṇas,
My wheel of births is broken.

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಲಿಂಗಾರ್ಚನೆಯಿಂದೆದ್ದು, ಚೆನ್ನಬಸವರಾಜ ದೇವರು ಮೊದಲಾದ ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂಗಳ ಕರೆಯಿಸಿಕೊಂಡು, ವಿಭೂತಿವೀಳೆಯ ಕಾಣಿಕೆಸಹವಾಗಿ, ನವರತ್ನಖಚಿತ ಒಡಗೂಡಿದ ದಿವ್ಯಾಂಬರಂಗಳಂ ಗುಡಿ ತೋರಣಂಗಳಂ ಕಟ್ಟಿಸಿ, ದೇವಾಂಗಮೌಕ್ತಿಕದ ಸೆಜಿಗಿನ ಸೀರೆಯಂ ನಡೆಮಡಿಯಂ ಹಾಸಿ, ಚೀನಿಚೀನಾಂಬರದಲ್ಲಿ ಪವಳದ ಝಲ್ಲರಿಯಿಂ ರತ್ನದ ಝಲ್ಲರಿಯಿಂ ಮೇಲುಕಟ್ಟಂ ಕಟ್ಟಿ, ಕಳಸ ಕನ್ನಡಿ ಪಂಚಮಹಾವಾದ್ಯದಿಂ ಧೂಪಾರತಿ ಘಂಟೆ ಸಹವಾಗಿ, ಪ್ರಭುದೇವರ ಕರೆಯ ಬಹ ಸಂಭ್ರಮದಿಂದಿರುತ್ತಿರಲಿತ್ತಲಾ ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರ ತೆಱಹುಮಱಹಂ ನೋಡಿ ವಿಸ್ಮಯಮಂ ತಾಳ್ದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಗೆ ಹೇಳುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru liṅgārcaneyindeddu, Cennabasavarājadēvaru modalāda asaṅkhyāta mahāgaṇaṅgaḷa kareyisikoṇḍu, vibhūtivīḷeya kāṇikesahavāgi, navaratnakhacita oḍagūḍida divyāmbaraṅgaḷaṁ guḍi tōraṇaṅgaḷaṁ kaṭṭisi, dēvāṅgamauktikada seṛagina sīreyaṁ naḍemaḍiyaṁ hāsi, cīnicīnāmbaradalli pavaḷada jhallariyiṁ ratnada jhallariyiṁ mēlukaṭṭaṁ kaṭṭi, kaḷasa kannaḍi pañcamahāvādyadiṁ dhūpārati ghaṇṭe sahavāgi, Prabhudēvara kareya baha saṁbhramadindiruttiralittalā Prabhudēvaru Basavarājadēvara teṛahumaṛahaṁ nōḍi vismayamaṁ tāḷdu Siddharāmayyadēvarige hēḷuva prastāvada vacana:

The vacana which tells how, while Lord Basavarāja rose from his Liṅga-worship, sent for and took with him the innumerable cohorts of śaraṇas, Lord Cennabasavarāja among them, and taking with him the sacred ash and the betel-leaf as gifts of welcome, made them tie up bright cloths studded with the nine gems and also buntings and festoons, spread out as carpets sheets of silk with hems embroidered with pearls, had decorative fringes of coral and of jewels in Chinese silk tied up, and collecting the pot, mirror,

the five chief musical instruments, the censer and the bell, was in a busy and eager mood to welcome Prabhudēva, the latter, where he stood, noting Lord Basavarāja's discourteous negligence, observed in astonishment to Lord Siddharāmayya:

೨೨

ನೋಡಾ ಸಿದ್ಧರಾಮಯ್ಯಾ,
ಆಗಳೆ ಭಕ್ತರಿಗೆ ಅಹಂಕಾರವಾಯಿತ್ತು.
ಭೃತ್ಯನಿದ್ದೆಡೆಗೆ ಕರ್ತನೈತಂದರೆ, ಅಟ್ಟಾಟಿಕೆಯಲ್ಲಿ ಇಂತು ಕರೆದವರುಂಟೆ?
ಬಸವಣ್ಣನೊಳಗೆ ಇಂತು ಮಱವೆ ಹುಟ್ಟಿದ ಬಳಿಕ,
ಉಳಿದ ಶಿವಭಕ್ತರ ಪಾಡೇನು ಹೇಳಾ?
ಗುಹೇಶ್ವರಲಿಂಗವನು ಭಕ್ತಿರತಿಯಿಂದ ಮನಮುಟ್ಟಿ ಕರೆದರೆ ಹೋಹುದಲ್ಲದೆ,
ವ್ಯರ್ಥಕ್ಕೆ ಹೋಗಲಾರದು ನೋಡಯ್ಯಾ.

nōḍā Siddharāmayyā,
āgaḷe bhaktarige ahaṁkāravāyittu.
bhṛtyaniddeḍege kartanaitandare, aṭṭāṭikeyalli intu karedavaruṇṭe?
Basavaṇṇanoḷage intu maṟave huṭṭida baḷika,
uḷida śivabhaktara pādēnu hēḷā?
Guhēśvaraliṅgavanu bhaktiratiyinda manamuṭṭi karedare hōhudallade,
vyarthakke hōgalāradu nōḍayyā.

Look you, Siddharāmayya,
How soon these bhaktas swell with pride!
Is it right,
When the master comes to his servant's place,
He should be thus received
But through a messenger?

When such forgetfulness arose
In Basavaṇṇa, tell me
What better can we hope
The rest of the Śivabhaktas' case
Will be?

If he call
Guhēśvaraliṅga with piety and love
As from the heart,

We shall go; but, mind you,
We'll never go in vain!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಮರಳಿ ಪ್ರಭುದೇವರೊಡನೆ ಬಿನ್ನಹಂಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Siddharāmayya-dēvaru maraḷi Prabhudēvaroḍane binnahaṁmāḍuva prastāvada vacana:

The vacana which tells what, on Prabhudēva speaking thus, Lord Siddharāmayya submitted to Prabhudēva in return:

೨೩

ನಿಮ್ಮ ಶಕ್ತಿ ಆತನಲ್ಲಿಪ್ಪುದು ಕಂಡಯ್ಯಾ !
ಆತನ ಪ್ರಾಣ ನಿಮ್ಮಲ್ಲಿಪ್ಪುದು !
ನಿಮ್ಮ ತಮ್ಮ ಭೇದವನಾರು ಬಲ್ಲರು ಹೇಳಯ್ಯಾ?
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥಯ್ಯಾ,
ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನ ಅನುವ ನೀವೆ ಬಲ್ಲಿರಿ.

nimma śakti ātanallippudu kaṇḍayyā!
ātana prāṇa nimmallippudu!
nimma tamma bhēdavanāru ballaru hēḷayyā?
Kapilasiddhamallināthayyā,
nimma śaraṇa Basavaṇṇana anuva nīve balliri.

Look, Lord, your power
Is in him; and his breath
In you: who can know
What he is really, or you?

O Kapilasiddhamallinātha,
You only know what be
Your śaraṇa, Basavaṇṇa.

ಇಂತು ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ತಮ್ಮೊಳಗೆ ತಾವು ಬಸವರಾಜ ದೇವರ ಅಂತಃಸ್ಥಿತಿಗತಿಯನು ಪ್ರಸಂಗಮುಖದಿಂ ನುಡಿವುತ್ತಿರಲು, ಇತ್ತ ಬಸವರಾಜ ದೇವರು ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂಗಳು ಸಹಿತ ಬಂದು ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದವರುಶನ ವಾದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru Siddharāmayyadēvaru tammoḷage tāvu Basavarājadēvara antaḥsthitigatiyanu prasaṅgamukhadiṁ nuḍivuttiralu, itta Basavarājadēvaru asaṁkhyāta mahāgaṇaṅgaḷu sahita bandu Prabhudēvara śrīpādadaruśanavāda prastāvada vacana:

The vacana which tells how, as Prabhudēva and Lord Siddharāmayya were talking between themselves about Lord Basavarāja's inward mood and disposition as the occasion demanded, on the other side, Lord Basavarāja came with his retinue of innumerable śaraṇas and had sight of Prabhudēva's holy feet:

೨೪

ಭವರೋಗವೈದ್ಯನೆಂದು ನಂಬಿದೆ ನಾನು; ಒಮ್ಮಿಂಗೆ ಕರುಣಿಸಯ್ಯಾ !
ಭಕ್ತಿಫಲದಾಯಕ ನೀನು; ಒಮ್ಮಿಂಗೆ ಕರುಣಿಸಯ್ಯಾ !
ಜಯ ಜಯ ಶ್ರೀಮಹಾದೇವ ಎನುತಿರ್ದೆನು.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ನಿಮ್ಮ ಶ್ರೀಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

bhavarōgavaidyanendu naṁbide nānu ; ommiṅge karuṇisayyā!
bhaktiphaladāyaka nīnu ; ommiṅge karuṇisayyā !
jaya jaya śrīmahādēva enutirdenu.
Kūḍalasaṅgamadēvayyā,
nimma śrīpādakke namō namō enutirdenu.

I have believed
Physician of this plague of births Thou art:
But once have mercy on me, Lord!

Thou art bestower of
Devotion's fruit:
But once have mercy on me, Lord!

'Glory to glorious Mahādēva':
This was I saying.
O Kūḍala Saṅgama Lord,
This was I saying:
'Salutations to Thy glorious feet'!

೨೫

ಮತ್ತಂ,
ಕಂಡಡೆ ಕಡುಸುಖವೆನಗೆ, ಕಾಣದಿರ್ದಡೆ ಅವಸ್ಥೆಯಯ್ಯಾ !
ತವಕದ ಸ್ನೇಹ ದರ್ಶನದಲ್ಲಿ ತರಹರವಾಯಿತ್ತು.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ನಿಮ್ಮ ಶ್ರೀಪಾದವ ಕಂಡು ಧನ್ಯನಾದೆನು !

mattaṁ,
kaṇḍaḍe kaḍusukhavenage, kāṇadirdaḍe avastheyayyā !
tavakada snēha darśanadalli taraharavāyittu.
Kūḍalasaṅgamadēvayyā,
nimma śrīpādava kaṇḍu dhanyanādenu !

Again:

Great joy is it for me to see,
And sorrow not to see.

O Kūḍala Saṅgama Lord,
The sight of Thee has quenched
The longing of my heart.
I've seen Thy glorious feet,
And I am blest!

೨೬

ಮತ್ತಂ,
ನಿಮ್ಮ ಶರಣರ ಕಂಡ ಕಡುಸುಖವನೇನೆಂಬೆನಯ್ಯಾ !
ಅದು ಸಾಲೋಕ್ಯದಂತುಟಲ್ಲ, ಅದು ಸಾಮೀಪ್ಯದಂತುಟಲ್ಲ.
ಅದು ಸಾರೂಪ್ಯದಂತುಟಲ್ಲ, ಅದು ಸಾಯುಜ್ಯದಂತುಟಲ್ಲ.
ಕೂಡಲಸಂಗನ ಶರಣರ ಪಾದದರ್ಶನವ ಕಂಡು ನಾನು ಧನ್ಯನಾದೆನು !

mattaṁ,
nimma śaraṇara kaṇḍa kaḍusukhavanēneṁbenayyā !
adu sālōkyadantuṭalla, adu sāmīpyadantuṭalla.
adu sārūpyadantuṭalla, adu sāyujyadantuṭalla.
Kūḍalasaṅgana śaraṇara pādadarśanava kaṇḍu nānu
dhanyanāadenu !

Again:

How can I tell how great
My joy to see Thy śaraṇas?
Not like sālōkya it is;
Nor like sāmīpya, nor
Sārūpya, nor sāyujya.

How happy was I to see
The feet of Kūḍala Saṅga's
Śaraṇas!

ಮತ್ತಂ, ನಮಸ್ಕಾರಮಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ, namaskāramaṁ māḍuva prastāvada vacana:

Again, a vacana which tells of obeisance made:

೨೭

ಮನ ಮನ ಮುಟ್ಟಿದ ಭಕ್ತಿಗೆ ತನುವೆ ಅರ್ಪಿತ;
ತನು ಮುಟ್ಟಿದ ಭಕ್ತಿಗೆ ಮನವೆ ಅರ್ಪಿತವಯ್ಯಾ!
ಎನ್ನ ತನು ಮನವೆರಡೂ ನಿಮ್ಮ ಚರಣಕ್ಕೆ ವೇದ್ಯ ನೋಡಯ್ಯಾ!

ದೀರ್ಘದಂಡನಮಸ್ಕಾರಂ ನಿರ್ಲಜ್ಜಂ ಗುರುಸನ್ನಿಧೌ
ಶರೀರಮರ್ಥಂ ಪ್ರಾಣಂ ಚ ಸದ್ಗುರುಭ್ಯೋ ನಿವೇದಯೇತ್

ಎಂದುದಾಗಿ,
ತ್ರಾಹಿ ತ್ರಾಹಿ, ಶರಣಾರ್ಥಿ.
ನೀವೆ ಬಲ್ಲಿರಿ ಕೂಡಲಸಂಗಮದೇವಾ.

mana mana muṭṭida bhaktige tanuve arpita;
tanu muṭṭida bhaktige manave arpitavayyā!
enna tanu manaveraḍū nimma caraṇakke vēdya nōḍayyā!
dīrghadaṇḍanamaskāraṁ nirlajjaṁ gurusannidhau
śarīramarthaṁ prāṇaṁ ca sadgurubhyō nivēdayēt
endudāgi,
trāhi trāhi, śaraṇārthi.
nīve balliri Kūḍalasaṅgamadēvā.

Where a bhakta's mind has touched mind,
The body too is offered;
Where a bhakta's body is in touch,
The mind too is offered!

Lord, Lord, both my body and mind
Are dedicated to Thy feet!
'With deep prostrations, without shame,
Your body, wealth and life be offered
Unto a virtuous guru face to face.'

Therefore, my salutations to Thee!
Save me, save me!
For Thou alone can'st,
Kūḍala Saṅgama Lord!

೨೮

ಮತ್ತಂ.
ಎನ್ನ ಶಿರ ನಿಮ್ಮ ಚರಣವೊರಸೊರಸಿ ಬೆರಸಿ ಭೇದವಿಲ್ಲಯ್ಯಾ !
ಎನ್ನ ಕಾಯದ ಕಪಟ, ಎನ್ನ ಮನದ ವಿಕಾರ
ನಿಮ್ಮ ಉಂಗುಷ್ಟದ ಮೊನೆಯ ಸೋಂಕಲೊಡನೆ ಹಱಿದುದು ನೋಡಯ್ಯಾ !
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ನಿಮ್ಮ ಶ್ರೀಪಾದದ ಬೆಳಗ ಕಂಡು, ಎನ್ನ ಅಂತರಂಗದ ಕತ್ತಲೆ ಓಡಿತ್ತು.

mattaṁ,
enna śira nimma caraṇavorasorasi berasi bhēdavillayyā!
enna kāyada kapaṭa, enna manada vikāra
nimma uṅguṣṭada moneya sōṅkaloḍane haṛidudu nōḍayyā!
Kūḍalasaṅgamadēvayyā,
nimma śrīpādada beḷaga kaṇḍu, enna antaraṅgada kattale ōḍittu.

Again:

Now that my head has rubbed Thy feet,
And we have merged, behold!
All difference is gone!

Now that I've touched Thy toe,
My body's frauds and flutterings of my heart
Look, sir, have ceased!

O Kūḍala Saṅgama Lord,
The darkness of my heart has seen
The splendour of Thy glorious feet
And fled!

ಇಂತು ಬಸವರಾಜದೇವರು ದೀರ್ಘದಂಡನಮಸ್ಕಾರಮಂ ಮಾಡುತ್ತಿರಲು, ಪ್ರಭುದೇವರ ನಿಜಮೂರ್ತಿ ನಿರಾಕಾರಸ್ಥಲದೊಳು ನಿಂದು, ನಮಸ್ಕಾರಾದಿ ಕ್ರೀಗಳಿಗೆ ಅಸಾಧ್ಯವಾಗಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Basavarājadēvaru dīrghadaṇḍanamaskāramaṁ māḍuttiralu, Prabhudēvara nijamūrti nirākārasthaladoḷu nindu, namaskārādi krīgaḷige asādhyavāgirda prastāvada vacana :

The vacana which tells how, as Lord Basavarāja was lying fully prostrate at his feet, Prabhudēva's true person stood without form and so beyond all obeisance and other courtesies:

೨೯

ರೂಪು ಅರೂಪಿನಲ್ಲಿ ನಿಂದಿತ್ತು.
ಅರೂಪು ನಿಜರೂಪನವಗ್ರಹಿಸಿತ್ತು.
ನಿಜರೂಪು ನಿರ್ಣಯದಲ್ಲಿ ನಿಷ್ಪತಿಯಾಯಿತ್ತು.
ನಿಷ್ಪತಿಯಾದ ನಿಜಶರಣರ ನಿಲವು
ಕಾಯವಿಡಿದು ಕಂಡೆಹೆನೆಂದರೆ ಕಾಣಬಹುದೆ?
ಕೂಡಲಸಂಗಮದೇವರ ಶರಣ
ಪ್ರಭುದೇವರ ನಿಲವು ಎನಗೆ ಸಾಧ್ಯವಪ್ಪುದೆ?

rūpu arūpinalli ninditttu.
arūpu nijarūpanavagrahisittu.
nijarūpu nirṇayadalli niṣpatiyāyittu.
niṣpatiyāda nijaśaraṇara nilavu
kāyaviḍidu kaṇḍehenendare kāṇabahude?
Kūḍalasaṅgamadēvara śaraṇa
Prabhudēvara nilavu enage sādhyavappude?

Form recedes to formlessness;
And formlessness has taken
The Real form.

The Real form has vanished into
The Ultimate Truth.

How can I, still in the flesh,
Attain to see
The greatness of the true śaraṇas
Who have attained the goal?

How can I understand
The majesty
Of Kūḍala Saṅgama's śaraṇa,
Prabhudēva?

೩೦

ಮತ್ತಂ,
ತೋಱುವನಯ್ಯಾ ಶಿವನು; ಅಡಗುವನಯ್ಯಾ ಶಿವನು.
ಕಂಗಳ ಮುಂದೆ ಕಾಯಗೊಂಡು,
ಮನದ ಮುಂದೆ ಕನಸಾಗಿ ಕಾಡುವನಯ್ಯಾ ಶಿವನು.
ಒಂದೆಡೆಯಲ್ಲಿದ್ದು ಹಲವು ಎಡೆಯಲ್ಲಿ ತೋಱುವನು;
ಹಲವೆಡೆಯಲ್ಲಿದ್ದು ಒಂದೆಡೆಯಲ್ಲಿ ರೂಪಾಗಿಪ್ಪನು.
ಕೂಡಲಸಂಗಮದೇವರು ಚಿನುಮಯನಾಗಿ ಎನಗೆ ಅಸಾಧ್ಯವಾದನು.

mattaṁ,
tōṟuvanayyā Śivanu; aḍaguvanayyā Śivanu.
kaṅgaḷa munde kāyagoṇḍu,
manada munde kanasāgi kāḍuvanayyā Śivanu.
ondeḍeyalliddu halavu eḍeyalli tōṟuvanu;
halaveḍeyalliddu ondeḍeyalli rūpāgippanu.
Kūḍalasaṅgamadēvaru cinumayanāgi enage asādhyavādanu.

Again:
Śiva appears;
Śiva disappears.

He puts on flesh and is seen
Before our eyes.

He mocks us, as a dream
Before our mind.

Although in one place, he appears
In many places; though in many,
In one....How can I grasp
The Pure Consciousness that is
Kūḍala Saṅgama?

೩೧

ಮತ್ತಂ.

ಕಂಡಹರೆಂದು ಕಂಗೆ ಮಱೆ ಮಾಡಿದ.
ಕೇಳಿಹರೆಂದು ಕಿವಿಗೆ ಮಱೆ ಮಾಡಿದ.
ಮುಟ್ಟಿಹರೆಂದು ಕೈಗೆ ಮಱೆ ಮಾಡಿದ.
ಸೋಂಕಿಹರೆಂದು ತನುವಿಂಗೆ ಮಱೆ ಮಾಡಿದ.
ನೆನೆದಹರೆಂದು ಮನಕ್ಕೆ ಮಱೆ ಮಾಡಿದ.
ಅಱಿದಹರೆಂದು ಅಂತರಂಗದಲ್ಲಿ ಮಱೆ ಮಾಡಿದ.
ಪೂಜಿಸಿಹರೆಂದು ಕ್ರೀಗೆ ಮಱೆ ಮಾಡಿದ.
ಕೂಡಲಸಂಗಮದೇವರೊಡನೆ ಅಹಂಕಾರವ ಮಾಡಿ,
ಕೆಟ್ಟ ಕೇಡನೇನೆಂದುಪಮಿಸುವೆನು?

mattaṁ,

kaṇḍaharendu kaṅge maṟe māḍida.
kēḷiharendu kivige maṟe māḍida.
muṭṭiharendu kaige maṟe māḍida.
sōṅkiharendu tanuviṅge maṟe māḍida.
nenedaharendu manakke maṟe māḍida.
aṟidaharendu antaraṅgadalli maṟe māḍida.
pūjisiharendu krīge maṟe māḍida.
Kūḍalasaṅgamadēvaroḍane ahaṁkārava māḍi,
keṭṭa kēḍanēnendupamisuvenu?

Again:

He has veiled the eyes
Lest he be seen.

He has veiled the ears
Lest he be heard.

He has veiled the hands
Lest he be clasped.

He has veiled the body
Lest he be touched.

He has veiled the mind
Lest he be remembered.

He has veiled the consciousness
Lest he be grasped.

He has veiled all action
Lest he be worshipped.

How shall I describe
What I have lost
When I showed pride
Towards Kūḍala Saṅgama?

ಇಂತು ಬಸವರಾಜದೇವರು ನಾನಾಭಕ್ತಿಕ್ರೀಗಳಿಂದ ಮುಟ್ಟಿ ನೋಡಲು, ಆ ಪ್ರಭುದೇವರ ನಿಲವು ಅಸಾಧ್ಯವಾಗಿರಲು, ಎನ್ನ ಅಹಂಕಾರದಿಂದ ನಾನು ಕೆಟ್ಟೆನೆಂದು ಅನುತಾಪಾಗ್ನಿಯೊಳು ಕರಗಿ ಕೊರಗಿ ಮನ ನೊಂದು ಬಿನ್ನಹಂಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Basavarājadēvaru nānābhaktikrīgaḷinda muṭṭi nōḍalu, ā Prabhudēvara nilavu asādhyavāgiralu, enna ahaṁkāradinda nānu keṭṭenendu anutāpāgniyoḷu karagi koragi mana nondu binnahaṁmāḍida prastāvada vacana:

The vacana which tells how, as Lord Basavarāja, trying to touch (Prabhudēva) in several ways of devotion, realised that Prabhudēva's height was beyond him, and, melting in the fire of grief, with remorse and sorrow in his heart, submitted that he had ruined himself through pride:

೩೨

ಶರಣೆಂದು ಪಾದವ ಹಿಡಿದಹೆನೆಂದರೆ, ಚರಣದ ನಿಲವು ಕಾಣಬಾರದು.
ಕುಜಿಹುವಿಡಿದಹೆನೆಂದರೆ, ಕೈಗೆ ಸಿಲುಕದು.
ಬೆರಸಿ ಹೊಕ್ಕೆಹೆನೆಂದರೆ, ಮುನ್ನವೆ ಅಸಾಧ್ಯ.
ಅಕಟಕಟಾ ! ಅಹಂಕಾರದಲ್ಲಿ ಕೆಟ್ಟೆನಲ್ಲಾ ಗುರುವೆ !
ಎನ್ನ ಪರಮಗುರುವೆ ಬಾರಯ್ಯಾ.
ಅಱಿಯದ ತರುಳನ ಅವಗುಣವ ನೋಡುವರೆ ಕೂಡಲಸಂಗಮದೇವಾ?

śaraṇendu pādava hiḍidahenendare, caraṇada nilavu kāṇabāradu.
kuṟuhuviḍidahenendare, kaige silukadu.
berasi hokkehenendare, munnave asādhya.
akaṭakaṭā ! ahaṁkāradalli keṭṭenallā guruve !
enna paramaguruve bārayyā.
aṟiyada taruḷana avaguṇava nōḍuvare Kūḍalasaṅgamadēvā?

Trying to clasp Thy feet in reverence,
I cannot see
Where stand Thy feet!

How hard I try
To seize the form,
It still eludes the grasp!

How still more difficult to attain
The hope to meet and merge!

Alas, alas, O Master, that my pride
Should prove my ruin! Come,
My supreme Master, but
Do not scan
The ignorant vices of a child,
O Lord Kūḍala Saṅgama!

೩೩

ಮತ್ತಂ,
ತ್ರಿವಿಧ ತ್ರಿವಿಧದಲ್ಲಿ ತಪ್ಪಿದ ತಪ್ಪುಕ ನಾನಯ್ಯಾ !
ಒಮ್ಮಿಂಗೆ ಕರುಣಿಸಯ್ಯಾ !
ಇದನಱಿದು ಇನ್ನು ತಪ್ಪಿದೆನಾದರೆ, ನೀವು ಮಾಡಿತ್ತೆ ಸಲುವುದು
ಕೂಡಲಸಂಗಮದೇವಾ.

mattaṁ,
trividha trividhadalli tappida tappuka nānayyā !
ommiṅge karuṇisayyā !
idanaṟidu innu tappidenādare, nīvu māḍitte saluvudu
Kūḍalasaṅgamadēvā.

Again:

In all the threefold ways,
Sir, I have erred!
But once show mercy to me, Lord!

If having known this I should err,
Do with me as Thou please,
O Lord Kūḍala Saṅgama!

೩೪

ಮತ್ತಂ,
ಡಂಬು ಡಳುಹು ಎನ್ನದಯ್ಯಾ. ಡಂಬಕ ಮನದವ ನಾನಯ್ಯಾ.
ಎನ್ನಲೇನನಱಸುವಿರಿ?
ನಿಮ್ಮ ನಂಬಿಯೂ ನಂಬದ ಡಂಬಕ ನಾನು.
ಹಾವ ತೋಱಿ ಹವಿಯ ಬೇಡುವಂತೆ ಎನ್ನ ಭಕ್ತಿ
ಕೂಡಲಸಂಗಮದೇವಾ.

mattaṁ,
ḍaṁbu ḍaḷuhu ennadayyā. ḍaṁbaka manadava nānayyā.
ennalēnanaṟasuviri?
nimma naṁbiyū naṁbada ḍaṁbaka nānu.
hāva tōṟi haviya bēḍuvante enna bhakti
Kūḍalasaṅgamadēvā.

Again:

Mine is an ostentatious show, O Lord!
My mind is an impostor's mind!
What do you seek in me?
I who have little faith in you,
Have made pretence of faith!

O Kūḍala Saṅgama,
My piety is like to his
Who shows a snake to beg for milk!

೩೫

ಮತ್ತಂ,
ಮಸಿಯನೇಸು ಕಾಲ ಬೆಳಗಿದಡೆ ಬಿಳಿದಾಗಬಲ್ಲುದೆ?
ಕರ್ಮಸ್ಥಿತಿ ಬೆನ್ನ ಬಿಡದು.
ಅನಂತಕೋಟಿ ಸನ್ಮಾನವ ಮಾಡಿದಡೇನು?
ಒಂದು ನಿಮಿಷದ ಉದಾಸೀನ ಕೆಡಿಸಿತ್ತು.
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ನಂಬಿಯೂ ನಂಬದ ಡಂಬಕ ನಾನು.

mattaṁ,
masiyanēsu kāla beḷagidaḍe biḷidāgaballude?
karmasthiti benna biḍadu.

anantakōṭi sanmānava māḍidaḍēnu?
ondu nimiṣada udāsīna keḍisittu.
Kūḍalasaṅgamadēvā,
nimma naṁbiyū naṁbada ḍaṁbaka nānu.

Again:

How long soever you may wash
A lump of coal,
You cannot make it white!

The law of Karma gives no truce
In its pursuit: what use
To honour a myriad times,
If all is lost
Through a single moment's indifference?
O Kūḍala Saṅgama Lord,
I'm an impostor, sure,
To have believed in you,
And yet had little faith!

೫೬

ಮತ್ತಂ,
ಸ್ಥಾವರ ಜಂಗಮ ಒಂದೆ ಎಂದು ಇದಿರ ನುಡಿವೆ.
ನುಡಿದು ನಾನೆಡಹುತ್ತಿಪ್ಪೆ. ಆನು ಸಹಜನಲ್ಲ.
ಆನುಭಯಲಿಂಗಸಂಬಂಧಿ ಎಂಬ ನುಡಿ ಸುಡದಿಹುದೆ
ಕೂಡಲಸಂಗಮದೇವಾ?

mattaṁ,
sthāvara jaṅgama onde endu idira nuḍive.
nuḍidu nāneḍahuttippe. ānu sahajanalla.
ānubhayaliṅgasaṁbandhi eṁba nuḍi suḍadihude
Kūḍalasaṅgamadēvā?

Again:

Talking to others, I remark
The Static and Dynamic Liṅga
Are one!
But having said it, I falter yet.
I'm not sincere...

The thought that I am kin
To either, is never-failing rack,
O Kūḍala Saṅgama!

೩೭

ಮತ್ತಂ,
ತಂದೆ ನೀವು, ತಾಯಿ ನೀವು. ಬಂಧು ನೀವು, ಬಳಗ ನೀವು.
ನೀವಲ್ಲದೆ ಮತ್ತಾರೂ ಇಲ್ಲವಯ್ಯಾ.
ಕೂಡಲಸಂಗಮದೇವಾ,
ಹಾಲಲದ್ದು, ನೀರಲದ್ದು.

mattaṁ,
tande nīvu, tāyi nīvu. bandhu nīvu, baḷaga nīvu.
nīvallade mattārū illavayyā.
Kūḍalasaṅgamadēvā,
hālaladdu, nīraladdu.

Again:
My father Thou, my mother too;
Thou also all my kith and kin.
Save Thou no kindred is to me...
O Kūḍala Saṅgama Lord,
Do with me as Thou please!

೩೮

ಮತ್ತಂ,
ಎನ್ನವರೆನ್ನ ಕೊಂಡಾಡಿ, ಹೊನ್ನ ಶೂಲದಲ್ಲಿಕ್ಕಿದರು.
ಅಹಂಕಾರದ ಘಾಯದಲ್ಲಿ ನಾನೆಂತು ಬದುಕುವೆನು? ನಾನೆಂತು ಜೀವಿಸುವೆನು?
ಜಂಗಮವಾಗಿ ಬಂದು ಶೂಲವನಿಳುಹಿ,
ಪ್ರಸಾದದ ಮದ್ದನಿಕ್ಕಿ ಸಲಹು ಕೂಡಲಸಂಗಮದೇವಾ.

mattaṁ,
ennavarenna koṇḍāḍi, honna śūladallikkidaru.
ahaṁkārada ghāyadalli nānentu badukuvenu? nānentu jīvisuvenu?
jaṅgamavāgi bandu śūlavaniḷuhi,
prasādada maddanikki salahu Kūḍalasaṅgamadēvā.

Again:

Mine own, by flattering me,
Have set me up
On a gallows of gold.

Can I survive the wound
That pride has made?
Can I live on?

Now that you have come
In Jaṅgama guise,
Take me from the gallows down,
And with the ministration of your grace
Save me, O Kūḍala Saṅgama!

ಇಂತು ಬಸವರಾಜದೇವರು ಅನುತಾಪದಿಂ ನೊಂದು, ಅತ್ಯಂತ ಕಿಂಕಲನಾಗಿ ಬಿನ್ನಹಂಮಾಡುತ್ತಿರಲು, ಆ ಪ್ರಭುದೇವರು ಆಕ್ಷೇಪದಿಂದ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Basavarājadēvaru anutāpadiṁ nondu, atyanta kiṅkalanāgi binnahaṁmāḍuttiralu, ā Prabhudēvaru ākṣēpadinda nirūpisida prastāvada vacana:

The vacana which tells how, when Lord Basavarāja, feeling extremely sorry, made a request in great humility, Prabhudēva remarked by way of remonstrance:

೫೯

ಲಿಂಗದೊಳಗೆ ಜಂಗಮ, ಜಂಗಮದೊಳಗೆ ಲಿಂಗವೆಂದಱಿದು,
ಮಱೆದು ಬಱುದೊಱೆವೋದವರು ಜಂಗಮವನಿನ್ನು ಬೆರಸಲೇತಕಯ್ಯಾ?
ಆ ಲಿಂಗದೊಳಗೆ ಜಂಗಮವನಱಿಸಿಕೊಂಬುದು.
ಲಿಂಗಾರ್ಚನೆಯ ಅವಸರಕ್ಕೆ ಜಂಗಮ ಮನೆಗೆ ಬಂದಡೆ,
ಲಿಂಗಾರ್ಚನೆಯ ಮಾದು, ಜಂಗಮಕ್ಕೆ ಇದಿರೆದ್ದು
ವಂದಿಸಿ ಭಕ್ತಿಯ ಮಾಡಬಲ್ಲಾತನೆ ಭಕ್ತ.
ಆ ಜಂಗಮ ಹೊಱಿಗಿರಲು, ಲಿಂಗಾರ್ಚನೆಯ ಮಾಡುತಿಪ್ಪಾತನೇತಱ ಭಕ್ತ?
ಜಂಗಮದ ಮುಂದೆ ಲಿಂಗವ ಕೈಯಲ್ಲಿ ಹಿಡಿದುಕೊಂಡು
ಸಹಪಂಕ್ತಿಯಲ್ಲಿ ಕುಳ್ಳಿರ್ದು ಪೂಜಿಸುವಾತ ಭೃತ್ಯಾಚಾರದ್ರೋಹನು.
ಆ ಭಕ್ತನ ಮನೆಯ ಹೊಗುವ ಜಂಗಮವೆ ಅಜ್ಞಾನಿ.

ನಮ್ಮ ಗುಹೇಶ್ವರನ ಶರಣರ ಕೂಡೆ ಅಹಂಕಾರವ ಹೊತ್ತಿಪ್ಪವರ ಕಂಡಡೆ
ನಾನೊಲ್ಲೆ ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ.

liṅgadoḷage jaṅgama, jaṅgamadoḷage liṅgavendaṟidu,
maṟedu baṟudoṟevōdavaru jaṅgamavaninnu berasalētakayyā?
ā liṅgadoḷage jaṅgamavanaṟasikoṁbudu.
liṅgārcaneya avasarakke jaṅgama manege bandaḍe,
liṅgārcaneya mādu, jaṅgamakke idireddu
vandisi bhaktiya māḍaballātane bhakta.
ā jaṅgama hoṟagiralu, liṅgārcaneya māḍutippātanētaṟa bhakta?
jaṅgamada munde liṅgava kaiyalli hiḍidukoṇḍu
sahapaṅktiyalli kuḷḷirdu pūjisuvāta bhṛtyācāradrōhanu.
ā bhaktana maneya hoguva jaṅgamave ajñāni.
namma Guhēśvarana śaraṇara kūḍe ahaṁkārava hottippavara kaṇḍaḍe
nānolle kāṇā Saṅganabasavaṇṇā.

If those who have known
That Jaṅgama's in Liṅga and that Liṅga's
In Jaṅgama, have forgot,
Like those who flow as a waterless stream,
Why should they henceforth
Mingle with Jaṅgama?

One needs to seek
Jaṅgama in that Liṅga!

He is a bhakta who,
If a Jaṅgama comes to his house
For the sake of his Liṅga-rites,
Suspends his own devotions, hastes
In welcome of the Jaṅgama, bows.

How can he be a bhakta
If he sits practising his Liṅga-rites
While the Jaṅgama stands outside?

He who performs his rites,
Holding the Liṅga in his hand,
Before the Jaṅgama and sits
In the same row as he, offends
Against the spirit of all service.
The Jaṅgama who comes to such a bhakta
Is ignorant indeed!

O Saṅgana Basavaṇṇa,
I do not like them when I see,
Who look with pride upon
Guhēśvara's śaraṇas.

೪೦

ಮತ್ತಂ,

ಜಂಗಮವೆ ಹೊಱಗಿರಲು, ಲಿಂಗಾರ್ಚನೆಯಾವುದಯ್ಯಾ?
ಪ್ರಾಣವ ಹೊಱಗಿರಿಸಿ ಎಡೆಯಾಡುವ ದೇಹ ಉಂಟೆ?
ಶರಣರು ಬಂದು ಬಾಗಿಲಲ್ಲಿ ನಿಂದಿರಲು, ತನ್ನ ತಾ ಮಱೆದವರ ಕಂಡಡೆ
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗ ಒಡೆಯ ಹಾಯ್ಕುದೆ ಮಾಣ್ಬನೆ?

mattaṁ,

jaṅgamave hoṟagiralu, liṅgārcaneyāvudayyā?
prāṇava hoṟagirisi eḍeyāḍuva dēha uṇṭe?
śaraṇaru bandu bāgilalli nindiralu, tanna tā maṟedavara kaṇḍaḍe
namma Guhēśvaraliṅga oḍeya hāykade māṇbane?

Again:

What Liṅga worship can it be
When a Jaṅgama stands outside?
Does a body move
Keeping the breath outside?
Our Guhēśvara surely must torment
Those whom he sees to have
Forgotten their own selves what time
Śaraṇas have come and stand
At their door.

ಇಂತು ಬಸವರಾಜದೇವರು ಲಿಂಗಾರ್ಚನೆಯಂ ಮಾಡುತ್ತ ತೆಱಹುಮಱಹಾಗಿರ್ದ ವೃತ್ತಾಂತಮಂ ಪ್ರಭುದೇವರು ಎಚ್ಚಱಿಸಿ, ಮೂದಲಿಸಿ, ನಿರೂಪಮಂ ಕೊಡುತ್ತಿರಲು, ಆ ಬಸವರಾಜದೇವರು ಅತ್ಯಂತ ನೊಂದು ತಮ್ಮ ಲಿಂಗಾರ್ಚನೆಯ ತಾವೆ ಜಱಿದು ನುಡಿದುಕೊಳ್ಳುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Basavarājadēvaru liṅgārcaneyaṁ māḍutta teṟahumaṟahāgirda vṛttāntamaṁ Prabhudēvaru eccaṟisi, mūdalisi, nirūpamaṁ koḍuttiralu, ā Basavarājadēvaru atyanta nondu tamma liṅgārcaneya tāve jaṟedu nuḍidukoḷḷuttirda prastāvada vacana:

The vacana which tells how, on Prabhudēva making Lord Baśavarāja aware of the fact of his negligence while he was engaged in Liṅga-worship and reproaching him for the same, the latter, deeply grieved, himself reproached his Liṅga-worship:

೪೧

ಮುನ್ನೂಱಱುವತ್ತು ದಿನ ಸಾಧನೆಯ ಮಾಡಿ,
ಕಳನನೇಱಿ ಕೈಮಱೆದಂತಾಯಿತ್ತು ಎನ್ನ ಭಕ್ತಿ.
ಎನಿಸು ಕಾಲ ಲಿಂಗಾರ್ಚನೆಯ ಮಾಡಿ ಏವೆನಯ್ಯಾ,
ಎನ್ನ ಮನದಲ್ಲಿ ದೃಢವಿಡಿಯದನ್ನಕ್ಕರ?
ಕೊಡನ ತುಂಬಿದ ಹಾಲನೊಡೆಯ ಹಾಯ್ಕಿ,
ಇನ್ನುಡುಗಿಹೆನೆಂದರೆ ಎನ್ನಳವೆ ಕೂಡಲಸಂಗಮದೇವಾ?

munnūṟaṟuvattu dina sādhaneya māḍi,
kaḷananēṟi kaimaṟedantāyittu enna bhakti.
enisu kāla liṅgārcaneya māḍi ēvenayyā,
enna manadalli dṛḍhaviḍiyadannakkara?
koḍana tumbida hālanoḍeya hāyki,
innuḍugihenendare ennaḷave Kūḍalasaṅgamadēvā?

My devotion has been as one
Who has trained
Three hundred and sixty days
And, when he must enter the ring,
Forgotten all his holds!

What did it help to do
The Liṅga-rites for many a day,
If there was no steadfastness
Within my mind?
Can I, O Kūḍala Saṅgama Lord,
Break a bucket full of milk
And mop it back again?

೪೨

ಮತ್ತಂ,
ಎನಿಸು ಕಾಲ ಕಲ್ಲು ನೀರೊಳಗಿದ್ದರೇನು,
ನನೆದು ಮೃದುವಾಗಬಲ್ಲುದೆ ಅಯ್ಯಾ?

ಎನಿಸು ಕಾಲ ನಿಮ್ಮ ಪೂಜಿಸಿ ವಿಪನಯ್ಯಾ,
ಎನ್ನ ಮನದಲ್ಲಿ ದೃಢವಿಲ್ಲದನ್ನಕ್ಕರ?
ನಿಧಾನವ ಕಾಯ್ದಿರ್ದ ಬೆಂತರನ ವಿಧಿ ಎನಗಾಯಿತ್ತು ಕಾಣಾ
ಕೂಡಲಸಂಗಮದೇವಾ.

mattaṁ,
enisu kāla kallu nīroḷagiddarēnu,
nanedu mṛduvāgaballude ayyā?
enisu kāla nimma pūjisi ēvenayyā,
enna manadalli dṛḍhavilladannakkara?
nidhānava kāydirda bentarana vidhi enagāyittu kāṇā
Kūḍalasaṅgamadēvā.

Again:

How long soever a stone
Lie under water, can it
By soaking become soft?
Of what avail
To have worshipped Thee so long a time,
If in my mind
No resolution be?
O Kūḍala Saṅgama Lord,
My lot has been
As that of a goblin
Guarding a hidden hoard!

೪೩

ಮತ್ತಂ.

ಅಷ್ಟವಿಧಾರ್ಚನೆ ಷೋಡಶೋಪಚಾರಂಗಳ ಅರಸಱಿಯದ ಬಿಟ್ಟಿಯ ಮಾಡುವೆನು.
ಎನ್ನ ತಾಗಿದ ಸುಖವ ಜಂಗಮಕ್ಕರ್ಪಿಸಲಱಿಯದ ಉಪಚಾರಿಯಾನು.
ಸ್ಥಾವರ ಜಂಗಮದ ಭೇದವನಱಿಯದ ಪೂಜಕ ನಾನು.
ಮತ್ತೆ ನಾಚದೆ ಕೂಡಲಸಂಗಮದೇವರೆನ್ನ ಪ್ರಾಣಲಿಂಗವೆಂಬ ಡಂಬಕ ನಾನು!

mattaṁ,
aṣṭavidhārcane ṣōḍaśōpacāraṅgaḷa arasaṟiyada biṭṭiya māḍuvenu.
enna tāgida sukhava jaṅgamakkarpisalaṟiyada upacāriyānu.
sthāvara jaṅgamada bhēdavanaṟiyada pūjaka nānu.
matte nācade Kūḍalasaṅgamadēvarenna prāṇaliṅgaveṁba
ḍaṁbaka nānu!

Again:

An eightfold worship I perform,
And service sixteenfold—
As one who labours for no wage
Without the knowledge of the King.

A formalist am I,
Who have not known
To dedicate to Jaṅgama
My whole experienced joy.

I am a worshipper
Who does not know
The difference between
The Liṅga and the Jaṅgama.

And yet, impostor that I am,
I do not blush to claim
Kūḍala Saṅgama as
My Prāṇa Liṅga!

ಳಳ

ಮತ್ತಂ,
ನೋಡುವರುಳ್ಳರೆ ಮಾಡುವೆ ದೇಹಾರವ.
ಎನಗೊಂದು ನಿಜವಿಲ್ಲ, ಎನಗೊಂದು ನಿಷ್ಪತಿಯಿಲ್ಲವಯ್ಯಾ !
ಲಿಂಗವ ತೋಱಿ ಉದರವ ಹೊರೆವ ಭಂಗಗಾಱ ನಾನಯ್ಯಾ,
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ !

mattaṁ,
nōḍuvaruḷḷare māḍuve dēhārava.
enagondu nijavilla, enagondu niṣpatiyillavayyā !
liṅgava tōṟi udarava horeva bhaṅgagāṟa nānayyā,
Kūḍalasaṅgamadēvayyā !

Again:

I practise my devotions because
There is some one to see.

There is in me
Nor purpose nor sincerity!

O Lord Kūḍala Saṅgama,
What an impostor I,
To earn my livelihood
By a mere show
Of Liṅga!

೪೫

ಮತ್ತಂ.

ಲಿಂಗವೆಂತಿಪ್ಪುದೆಂದಱಿಯೆನು;
ಲಿಂಗದ ನಿಲವೆಂತುಟೆಂಬುದ. ಹೋದ ಹೊಲಬನಱಿಯೆನು.
ಲಿಂಗಾರ್ಚನೆಯ ಮಾತು ಎನಗೇಕಯ್ಯಾ?
ಜಂಗಮಲಿಂಗವಾಗಿ ಬಂದು ನೀವಿರುತ್ತಿರಲು.
ಸ್ಥಾವರಕ್ಕೆ ಮಚ್ಚಿ ಮರುಳಾದೆನು.
ಕೂಡಲಸಂಗಮದೇವಾ,
ಎನ್ನ ತಪ್ಪನೆಣಿಸಿಹೆನೆಂದರೆ ಕಡೆಯಿಲ್ಲ.

mattaṁ,
liṅgaventippudendaṟiyenu;
liṅgada nilaventuṭeṁbuda, hōda holabanaṟiyenu.
liṅgārcaneya mātu enagēkayyā?
jaṅgamaliṅgavāgi bandu nīviruttiralu,
sthāvarakke macci maruḷādenu.
Kūḍalasaṅgamadēva,
enna tappaneṇisihenendare kaḍeyilla.

Again:

I know not how this Liṅga be;
Nor know the way it goes,
This Liṅga-majesty.
What means to me
This business of the Liṅga-cult?

When you, the Liṅga, have come
In Jaṅgama-guise, are standing here,
I was fool
To dote upon the static thing.

O Kūḍala Saṅgama Lord,
If I should count
The number of my trespasses,
They know no end!

೪೬

ಮತ್ತಂ,
ಎನ್ನ ತಪ್ಪು ಅನಂತಕೋಟಿ: ನಿಮ್ಮ ಸೈರಣೆಗೆ ಲೆಕ್ಕವಿಲ್ಲವಯ್ಯಾ!
ಇನ್ನು ತಪ್ಪಿದೆನಾದರೆ ನಿಮ್ಮ ಪಾದವೆ ದಿಬ್ಯ.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ನಿಮ್ಮ ಪ್ರಮಥರ ಮುಂದೆ ಕಿನ್ನರ ಬೊಮ್ಮಣ್ಣಗಳ ಪಾದವೆ ಸಾಕ್ಷಿ.

mattaṁ,
enna tappu anantakōṭi; nimma sairaṇege lekkavillavayyā!
innu tappidenādare nimma pādave dibya.
Kūḍalasaṅgamadēvayyā,
nimma pramathara munde Kinnara Bommaṇṇagaḷa pādave sākṣi.

Again:
Myriads without end are my sins:
There are no bounds, too, to Thy patience!

By Thy feet I swear
I will not err again!

O Kūḍala Saṅgama,
Before Thy Pramathas
Let Kinnara Bommaṇṇa's feet
Be witness, Lord!

ಮುನ್ನ ತಪ್ಪಿದ ತಪ್ಪಲ್ಲದೆ ಇನ್ನು ತೆಱಹುಮಱಹಾಗಿದ್ದೆನಾದರೆ, ಕಿನ್ನರ ಬೊಮ್ಮಣ್ಣಗಳು ಸಾಕ್ಷಿಯಾಗಿ ನಿಮ್ಮ ಶ್ರೀಪಾದದಾಣೆಯೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನಹಂ ಮಾಡಲು, ಅಲ್ಲಿ ಕಿನ್ನರ ಬೊಮ್ಮಿತಂದೆಗಳು ಪ್ರಭುದೇವರೊಡನೆ ಬಿನ್ನಹಂಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

munna tappida tappallade innu teṟahumaṟahāgiddenādare, Kinnara Bommaṇṇagaḷu sākṣiyāgi nimma śrīpādadāṇeyendu Basavarājadēvaru binnahaṁmāḍalu, alli Kinnara Bommitandegaḷu Prabhudēvaroḍane binnahaṁmāḍuva prastāvada vacana:

The vacana which tells how, when Lord Basavarāja pleaded that, whatever his previous fault, if henceforth he remained negligent, he, with Kinnara Bommaṇṇa as witness, would swear by Prabhudēva's holy feet, Father Kinnara Bommi pleaded with Prabhudēva:

೪೭

ತನು ಸೆಜ್ಜೆ ಮನ ಲಿಂಗವಾದ ಬಳಿಕ,
ಅನುವ ಬೇಱೆ ಮತ್ತೆ ಅಱಿಸಲುಂಟೆ?
ತನುವೆ ಬಸವಣ್ಣ ಮನವೆ ಪ್ರಭುದೇವರೆಂಬ ಘನವೊಳಕೊಂಡಿರ್ದ ಬಳಿಕ
ಗುಣಾವಗುಣವ ಸಂಪಾದಿಸುವರೆ?
ಮಹಾಲಿಂಗ ತ್ರಿಪುರಾಂತಕದೇವಾ,
ಸಂಗನಬಸವಣ್ಣನಲ್ಲಿ ನಿಮ್ಮಡಿಗಳಲ್ಲಿ ಸಂದು ಸಂಶಯ ಉಂಟೆ?
ಬಿಜಯಂಗೈವುದಯ್ಯಾ ಪ್ರಭುವೆ.

tanu sejje mana liṅgavāda baḷika,
anuva bēṟe matte aṟasaluṇṭe?
tanuve Basavaṇṇa manave Prabhudēvareṁba
ghanavoḷakoṇḍirda baḷika
guṇāvaguṇava saṁpādisuvare?
mahāliṅga tripurāntakadēvā,
Saṅganabasavaṇṇanalli nimmaḍigaḷalli sandu saṁśaya uṇṭe?
bijayaṅgaivudayyā Prabhuve.

Once body has become the bed,
And mind the Liṅga,
Should you look for
The way one acts?

Once the Absolute has absorbed,
Where Basavaṇṇa the body is
And Prabhudēva is the mind,
Should you still look
For virtue and vice?

O Mahāliṅga Tripurāntaka,
Can there be a chink of doubt between
Saṅgana Basavaṇṇa and Thy great feet?...

Do us the grace to come.

ಈ ಹೀಗೆಂದು ಕಿನ್ನರ ಬೊಮ್ಮಣ್ಣಗಳು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Kinnara Bommaṇṇagaḷu binnaisalu, idakke Prabhudēvaru nirūpisida pratyuttara :

The reply given by Prabhudēva when Kinnara Bommaṇṇa made this plea:

೪೮

ಜಂಗಮದಿಂಗಿತಾಕಾರವ ನೋಡಿ ಲಿಂಗವೆಂದರಿದ ಸದ್ಭಕ್ತರು.
ಮನ ಮನ ಬೆರಸಿದ ಕೂರ್ಮನ ಶಿಶುವಿನ ಸ್ನೇಹದಂತೆ
ಕಾಣದ ಮುನ್ನವೆ ತೆಱಹಿಲ್ಲದಿರಬೇಕು ನೋಡಾ !
ಬಂದ ಬರವ ನೋಡದೆ, ನಿಂದ ನಿಲವನಱಿಯದೆ,
ಕೆಮ್ಮನೆ ಅಹಂಕಾರವ ಹೊತ್ತಿಪ್ಪವರ ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗನೊಲ್ಲ ಕಾಣಾ
ಕಿನ್ನರ ಬೊಮ್ಮಣ್ಣಾ.

jaṅgamadiṅgitākārava nōḍi liṅgavendaṟida sadbhaktaru,
mana mana berasida kūrmana śiśuvina snēhadante
kāṇada munnave teṟahilladirabēku nōḍā !
banda barava nōḍade, ninda nilavanaṟiyade,
kemmane ahaṁkārava hottippavara namma
Guhēśvaraliṅganolla kāṇā
Kinnara Bommaṇṇā.

True devotees who have seen
The hidden purpose of the form
The Jaṅgama has assumed
And know it to be Liṅga,
Even as the love that joins
The tortoise and her young,
Mind to mind,
Should know no separating gulf
Even before they meet.

Look you, Kinnara Bommaṇṇa,
Guhēśvara does not approve of those
Who, heedless who is come or why
And ignorant of their eminence,
Indulge their pride in vain.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಕಿನ್ನರ ಬೊಮ್ಮಣ್ಣಗಳೊಡನೆ ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಕಿಂಕುರ್ವಾಣಭಾವದಿಂದ ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru Kinnara Bommaṇṇagaḷoḍane nirūpisalu, idakke Basavarājadēvaru kiṅkurvāṇabhāvadinda binnaisida prastāvada vacana :

The vacana which tells what, when Prabhudēva replied to Kinnara Bommaṇṇa, Lord Basavarāja submitted thereon in a spirit of utter humility:

೪೯

ಸತ್ಯ ಸದಾಚಾರ ಸಂಬಂಧವಾದ ಭೃತ್ಯಾಚಾರ ಎನಗಿಲ್ಲವಯ್ಯಾ !
ಆನು ನಿಮ್ಮ ನೆನೆಯಲು ಎನಗೆ ಭಕ್ತಿಯಿಲ್ಲವಯ್ಯಾ !
ಕರುಣದಿಂ ಕೃಪೆಮಾಡಾ ಕೂಡಲಸಂಗಮದೇವಾ.

satya sadācāra saṁbandhavāda bhṛtyācāra enagillavayyā !
ānu nimma neneyalu enage bhaktiyillavayyā !
karuṇadiṁ kṛpemāḍā Kūḍalasaṅgamadēvā.

No spirit of service is mine,
Related to the spirit of truth and discipline!

There is no piety in me,
To love and cherish Thee!

Of Thy compassion, Lord
Kūḍala Saṅgama,
Grant me Thy grace!

ಎನ್ನ ಅಹಂಕಾರದ ಅವಗುಣವ ಕಳೆದು. ಕೃತಾರ್ಥನ ಮಾಡೆಂದು ಬಿನ್ನಹಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

enna ahaṁkārada avaguṇava kaḷedu, kṛtārthana māḍendu binnahaṁmāḍuva prastāvada vacana :

The vacana which tells how he (Basavaṇṇa) prays him (Prabhudēva) to remove the taints of his pride and make him happy:

೫೦

ಕರಗಿಸಿ ಎನ್ನ ಮನದ ಕಾಳಿಕೆಯ ಕಳೆಯಯ್ಯಾ.
ಒರೆಗೆ ಬಣ್ಣಕ್ಕೆ ತಂದೆನ್ನ ಪುಟವಿಕ್ಕಿ ನೋಡಯ್ಯಾ.
ಕಡಿಹಕ್ಕೆ ಬಡಿಹಕ್ಕೆ ತಂದೆನ್ನ ಕಡೆಯಾಣಿಯ ಮಾಡಿ.
ನಿಮ್ಮ ಶರಣರ ಪಾದಕ್ಕೆ ತೊಡಿಗೆಯ ಮಾಡಿ ಸಲಹಯ್ಯಾ
ಕೂಡಲಸಂಗಮದೇವಾ.

karagisi enna manada kāḷikeya kaḷeyayyā.
orege baṇṇakke tandenna puṭavikki nōḍayyā.
kaḍihakke baḍihakke tandenna kaḍeyāṇiya māḍi,
nimma śaraṇara pādakke toḍigeya māḍi salahayyā
Kūḍalasaṅgamadēvā.

Melt my mind and purge its stains,
Test it and in fire refine!
Hammer, so the hammer pains,
To pure gold this heart of mine!
Beat from me, great Craftsman, beat
Anklets for Thy śaraṇas' feet:
Save me, Lord Kūḍala Saṅgama!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru binnaisalu, idakke Prabhudēvaru nirūpisida prastāvada vacana:

The vacana which tells what, on Lord Basavarāja making this request, Prabhudēva replied thereto:

೫೧

ತನುವಿನಲ್ಲಿ ತನು ಸವೆಯದು; ಮನದಲ್ಲಿ ಮನ ಸವೆಯದು:
ಧನದಲ್ಲಿ ಧನ ಸವೆಯದು;
ಭಕ್ತಿ ಯುಕ್ತಿಯ ಮಾತು ನಿನಗೇಕೆ ಹೇಳಾ ಬಸವಾ?
ಮಾಟಕೂಟವೆಂಬ ಕೀರ್ತಿಗೆ ಸಿಲುಕಿ,
ಜಂಗಮವೆ ಲಿಂಗವೆಂಬುದ ಮಱೆದೆಯಲ್ಲಾ ಬಸವಾ!
ಗುಹೇಶ್ವರನ ಶರಣಂಗೆ ತ್ರಿಕರಣವನೊಪ್ಪಿಸಿದಲ್ಲದೆ ಭಕ್ತನಾಗಬಾರದು ಕಾಣಾ
ಸಂಗನಬಸವಣ್ಣಾ.

tanuvinalli tanu saveyadu; manadalli mana saveyadu;
dhanadalli dhana saveyadu;
bhakti yuktiya mātu ninagēke hēḷā Basavā?
māṭakūṭaveṁba kīrtige siluki,
jaṅgamave liṅgaveṁbuda maṟedeyallā Basavā!
Guhēśvarana śaraṇarige trikaraṇavanoppisidallade
bhaktanāgabāradu kāṇā
Saṅganabasavaṇṇā.

The body doesn't wear itself out in body,
Nor mind in mind, nor wealth in wealth.
Say, Basava, why for you
This talk of skill in piety?

Alas, O Basava!
Trapped in the glory of having realised
The union through your deeds,
You have forgot
That Jaṅgama himself is Liṅga!

Unless you yield your threefold powers
To Guhēśvara's śaraṇas,
Look you, Saṅgana Basavaṇṇa,
You cannot be a devotee!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಬಸವರಾಜದೇವರು ತನು ಮನ ಧನಂಗಳನು ವಂಚನೆಯಿಲ್ಲದೆ ನಿಮಗರ್ಪಿಸಿದೆನೆಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, Basavarājadēvaru tanu mana dhanaṅgaḷanu vañcaneyillade nimagarpisidenemba prastāvada vacana:

The vacana which tells how, on Prabhudēva giving this reply, Lord Basavarāja surrendered all he had and was without reserve:

೫೨

ಹೊನ್ನಿನೊಳಗೊಂದೊರೆಯ, ಸಿರಿಯೊಳಗೊಂದೆಳೆಯ
ಇಂದಿಂಗೆ ನಾಳಿಂಗೆ ಬೇಕೆಂದೆನಾದರೆ ನಿಮ್ಮಾಣೆ, ನಿಮ್ಮ ಪ್ರಮಥರಾಣೆ !
ನಿಮ್ಮ ಶರಣರಿಗಲ್ಲದೆ ಮತ್ತೊಂದನಱಿಯೆನು.
ಕೂಡಲಸಂಗಮದೇವಾ ನಿಮ್ಮಾಣೆ !

honninoḷagondoreya, sīreyoḷagondeḷeya
indiṅge nāḷiṅge bēkendenādare nimmāṇe, nimma
pramatharāṇe!
nimma śaraṇarigallade mattondanaṟiyenu.
Kūḍalasaṅgamadēvā nimmāṇe!

If I should say
I want, this day or another,
A single particle of gold,
A single thread of cloth,
Let Thy curse and the Pramathas' curse
Be upon me!

By Thee I swear, O Kūḍala Saṅgama,
But for Thy śaraṇas
There's nothing that I know.

೫೩

ಮತ್ತಂ,
ತನುವ ಬೇಡಿದಡೀವೆ, ಮನವ ಬೇಡಿದಡೀವೆ,
ಧನವ ಬೇಡಿದಡೀವೆ ನಿಮ್ಮ ಶರಣರಿಗೆ.
ಎನಗೆ ಬೇಕೆಂಬ ಭಾವ ಮನದಲ್ಲಿ ಹೊಳೆದರೆ,
ಘನಮಹಿಮ ನಿಮ್ಮ ಪಾದದಾಣೆ.
ಮನ ವಚನ ಕಾಯದಲ್ಲಿ ನೀವಲ್ಲದೆ ಮತ್ತೊಂದನಱಿದರೆ,
ಕೂಡಲಸಂಗಮದೇವಾ, ಭವಘೋರದಲ್ಲಿಕ್ಕಯ್ಯಾ !

mattaṁ,
tanuva bēḍidaḍīve, manava bēḍidaḍīve,
dhanava bēḍidaḍīve nimma śaraṇarige.
enage bēkemba bhāva manadalli hoḷedare,
ghanamahima nimma pādadāṇe.
mana vacana kāyadalli nīvallade mattondanaṟidare,
Kūḍalasaṅgamadēvā, bhavaghōradallikkayyā!

Again:
If they ask me for my body, I will give it,
If they ask me for my mind, I will give it,
If they ask me for my wealth, I will give it
To Thy śaraṇas.

If the mere thought of wanting aught
Flashes upon my mind,
May Thy curse light upon me,
O glorious Supreme!

If I know aught else
In body, mind and speech
Apart from Thee,
May Kūḍala Saṅgama fling me
Into a frightful birth.

ತನು ಮನ ಧನಂಗಳ ನಿಮಗರ್ಪಿಸಿ ಶುದ್ಧನಾಗಿಪ್ಪೆನೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನಹಂಮಾಡಲು, ಈ ಉತ್ತರಮಂ ಖಂಡಿಸಿ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

tanu mana dhanaṅgaḷa nimagarpisi śuddhanāgippenendu Basavarājadēvaru binnahaṁmāḍalu, ī uttaramaṁ khaṇḍisi nirūpisida prastāvada vacana :

The vacana which tells what, on Lord Basavarāja replying that, having surrendered all that he was and had, he had become pure, he (Prabhu) said in refutation of his reply:

ಜಳ

ಮೇರುಗಿರಿಗಳೆಲ್ಲವೂ ಪ್ರಮಥರೊಡವೆ.
ರಜತಗಿರಿಗಳೆಲ್ಲವೂ ಪುರಾತರೊಡವೆ.
ಚತುರ್ದಶ ಭುವನವೆಲ್ಲವೂ ಲಿಂಗದೊಡವೆ.
ಪೃಥ್ವಿಯೆಂಬುದು ಕರ್ತಾರನ ಕಮ್ಮಟ.
ಅಚ್ಚಿನ ಮೊಳೆ, ಬಾಣಸದ ಮನೆ.
ತನು ಮನ ಧನಂಗಳೆಲ್ಲವೂ ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗದ ಸೊಮ್ಮು.
ನೀನೇನ ಕೊಟ್ಟು ಭಕ್ತನಾದೆ ಹೇಳಾ ಬಸವಣ್ಣಾ?

mērugirigaḷellavū pramatharoḍave.
rajatagirigaḷellavū purātaroḍave.
caturdaśa bhuvanavellavū liṅgadoḍave.
pṛthviyeṁbudu kartārana kammaṭa,
accina moḷe, bāṇasada mane.
tanu mana dhanaṅgaḷellavū namma Guhēśvaraliṅgada sommu.
nīnēna koṭṭu bhaktanāde hēḷā Basavaṇṇā?

The mountains of Mēru
The Pramathas own;
The silver mountains

The Ancients own;
The fourteen worlds
The Liṅga owns.

The earth is the Creator's mint,
The stamping die, the cooking-house,
The body, mind and wealth and all
Our Guhēśvara owns.

What could you have given,
O Saṅgana Basavaṇṇa,
To become a bhakta?

ಱಱ

ಮತ್ತಂ,
ತನುವರ್ಪಿತವೆಂದರೆ ಗುರುದ್ರೋಹ.
ಮನವರ್ಪಿತವೆಂದರೆ ಲಿಂಗದ್ರೋಹ.
ಧನವರ್ಪಿತವೆಂದರೆ ಜಂಗಮದ್ರೋಹ.
ಇಂತೀ ತನು ಮನ ಧನಂಗಳೆಂಬ ಅನಿತ್ಯವನು
ನಿತ್ಯಕ್ಕರ್ಪಿಸಿ ಭಕ್ತನಾದೆನೆಂದರೆ, ಅದು ಅಜ್ಞಾನ ನೋಡಾ!
ಒಡೆಯರಿಗೆ ಉಂಡೆಯು ಮುಡಿದಿಕ್ಕಿ.
ನಾ ಭಕ್ತನೆಂಬ ಮಾತ ಸಮ್ಯಕ್‌ಶರಣರು ಮೆಚ್ಚುವರೆ?
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ನೀನಾವುದಱಿಲ್ಲಿ ಏನನರ್ಪಿಸಿ ಭಕ್ತನಾದೆ ಹೇಳಾ
ಸಂಗನಬಸವಣ್ಣಾ?

mattaṁ,
tanuvarpitavendare gurudrōha.
manavarpitavendare liṅgadrōha.
dhanavarpitavendare jaṅgamadrōha.
intī tanu mana dhanaṅgaḷemba anityavanu
nityakkarpisi bhaktanādenendare, adu ajñāna nōḍā!
oḍeyarige uṇḍeya muṛidikki,
nā bhaktaneṁba māta samyakśaraṇaru meccuvare?
namma Guhēśvaraliṅgakke nīnāvudaṛalli ēnanarpisi
bhaktanāde hēḷā
Saṅganabasavaṇṇā?

Again:

To say the body is dedicate
Is treachery to the Guru.

To say the mind is dedicate
Is treachery to Liṅga.

To say that wealth is dedicate
Is treachery to Jaṅgama.

To say one has become a bhakta
By dedicating such perishable things
To the Imperishable,
Is ignorance indeed!

Do the true śaraṇas approve
Your merely saying you are a bhakta,
If you but mince and serve
A sweetmeat to your masters?
Tell me, Saṅgana Basavaṇṇa:
What have you offered, and to whom,
To become a devotee
Of Guhēśvaraliṅga?

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಅನು ತಾಪಂಬಟ್ಟ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Basavarājadēvaru anutāpaṁbaṭṭa prastāvada vacana:

The vacana which tells how, on Prabhudēva speaking thus, Lord Basavarāja was grieved thereat:

೫೬

ಎಳ್ಳಿಲ್ಲದ ಗಾಣವನಾಡಿದ ಎತ್ತಿನಂತಾಯಿತ್ತೆನ್ನ ಭಕ್ತಿ !
ಉಪ್ಪ ಅಪ್ಪುವಿನಲ್ಲಿ ಅದ್ದಿ ಮೆಲಿದಂತಾಯಿತ್ತೆನ್ನ ಭಕ್ತಿ !
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಾನು ಮಾಡಿದೆನೆಂಬ ಕಿಚ್ಚು ಎನ್ನನೆ ಸುಟ್ಟಿತ್ತು !
ಇನ್ನು ಸಾಲದೆ ಹೇಳಾ ಪ್ರಭುವೆ?

eḷḷillada gāṇavanāḍida ettinantāyittenna bhakti!
uppa appuvinalli addi melidantāyittenna bhakti!
Kūḍalasaṅgamadēvā,
nānu māḍideneṁba kiccu ennane suṭṭittu!
innu sālade hēḷā Prabhuve?

My bhakti's like an ox
That circles the oil-mill without sesamum;

My bhakti is as one who chews
A water-sodden lump of salt!

O Kūḍala Saṅgama,
The sense that I have done it, Lord,
Now, turned upon me, burns!

Say, Prabhu, say,
Is this experience not enough
Once for all?

೫೭

ಮತ್ತಂ,
ತನುವ ಕೊಟ್ಟೆನೆಂದು ನುಡಿದು, ಗುರುವಚನಕ್ಕೆ ದೂರವಾದೆ.
ಮನವ ಕೊಟ್ಟೆನೆಂದು ನುಡಿದು, ಲಿಂಗಮುಖಕ್ಕೆ ದೂರವಾದೆ.
ಧನವ ಕೊಟ್ಟೆನೆಂದು ನುಡಿದು, ಜಂಗಮಮುಖಕ್ಕೆ ದೂರವಾದೆ.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ನಿಮಗೆ ಮಾಡಿದೆನೆಂದು ನುಡಿದು ಕೆಟ್ಟ ಕೇಡಿಂಗೆ ಕಡೆಯಿಲ್ಲ.

mattaṁ,
tanuva koṭṭenendu nuḍidu, guruvacanakke dūravāde.
manava koṭṭenendu nuḍidu, liṅgamukhakke dūravāde.
dhanava koṭṭenendu nuḍidu, jaṅgamamukhakke dūravāde.
Kūḍalasaṅgamadēvayyā,
nimage māḍidenendu nuḍidu keṭṭa kēḍiṅge kaḍeyilla.

Again:

In boasting that I gave my body
I drew away from the Guru's word!

In boasting that I gave my mind
I drew away from the Liṅga's face!

In boasting that I gave my wealth
I drew away from the Jaṅgama's face!

O Kūḍala Saṅgama Lord,
Limitless is the loss I bore
From boasting what I did
For Thee!

ಹಾಲ

ಮತ್ತಂ,

ನಾನು ಭಕ್ತನಲ್ಲಯ್ಯಾ. ನಾನು ಯುಕ್ತನಲ್ಲಯ್ಯಾ. ನಾನು ಮುಕ್ತನಲ್ಲಯ್ಯಾ.
ಕಪಟವೇಷದ ಡಂಬಕ ನಾನು !
ಕೂಡಲಸಂಗಮದೇವಾ,
ಎನ್ನ ಭಕ್ತಿ ಒಳಲೊಟ್ಟೆ ಎಂಬುದ ನೀವು ತೋಱಿಬಂದಿರಾಗಿ,
ಎನಗಿಂದಱಿಯಬಂದಿತ್ತು.

mattaṁ,

nānu bhaktanallayyā. nānu yuktanallayyā. nānu muktanallayyā.
kapaṭavēṣada ḍaṁbaka nānu!
Kūḍalasaṅgamadēvā,
enna bhakti oḷaloṭṭe eṁbuda nīvu tōṟabandirāgi,
enagindaṟiyabandittu.

Again:

I am no bhakta, Lord!
I am not worthy, Lord!
I am not saved, O Lord!
I have been posing in a false disguise!

O Kūḍala Saṅgama Lord,
Today I have learned
That you have come to show
How hollow is my piety.

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಕಿಂಕುರ್ವಾಣದಿಂ ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ವಿಡಂಬಿಸುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru kiṅkurvāṇadiṁ binnaisalu, idakke Prabhudēvaru viḍaṁbisuttirda prastāvada vacana:

The vacana which tells how, on Lord Basavarāja thus submitting with humility, Prabhudēva ridiculed it:

೫೯

ಸಜ್ಜನ ಸನ್ನಹಿತವಾದ ಭಕ್ತಿ ಹೊತ್ತಿಂಗೊಂದು ಪರಿಯುಂಟೆ ಹೇಳಾ?
ಒಮ್ಮೆ ಅಹಂಕಾರ, ಒಮ್ಮೆ ಕಿಂಕಲವೆ?
ಮನಕ್ಕೆ ಮನ ಸಾಕ್ಷಿಯಾಗಿ ಮಾಡುವ ಭಕ್ತನಲ್ಲಿ ಗುಹೇಶ್ವರನಿಪ್ಪನಲ್ಲದೆ,
ಪ್ರಪಂಚಿನೊಳಗಿಲ್ಲ ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ.

sajjana sannahitavāda bhakti hottiṅgondu pariyuṇṭe hēlā?
omme ahaṁkāra, omme kiṅkalave?
manakke mana sākṣiyāgi māḍuva bhaktanalli
Guhēśvaranippanallade,
prapañcinoḷagilla kāṇā Saṅganabasavaṇṇā.

Say, does the bhakti that
Is filled in virtuousness,
Alter its way from time to time—
Now pride, and now servility?

Look you, O Saṅgana Basavaṇṇa,
Guhēśvara dwells
In a bhakta who acts
With mind witnessing to mind,
Not in a worldly man.

೬೦

ಮತ್ತಂ,
ಜಂಗಮವೆ ಲಿಂಗವೆಂದು ನಂಬಿದ ಬಳಿಕ,
ಸಂದೇಹವಿಲ್ಲದೆ ಇರಬೇಕು ನೋಡಾ.
ಸಂದು ಸಂಶಯವಳಿದು ಸಯವಾದ ಭಕ್ತಿ ಹಿಮ್ಮೆಟ್ಟಿ ಹೋಯಿತ್ತಲ್ಲಾ!
ಒಪ್ಪಚ್ಚಿ ಬಳಿಕ ಕಿಂಕಲವಾಗಿ, ಒಪ್ಪಚ್ಚಿ ಬಳಿಕ ಅಹಂಕಾರಿಯಾದರೆ,
ಹೋಗ ನೂಕುವ ಕಾಣಾ ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗವು.

mattaṁ,
jaṅgamave liṅgavendu naṁbida baḷika,
sandēhavillade irabēku nōḍā.
sandu saṁśayavaḷidu sayavāda bhakti himmeṭṭi hōyittallā!
oppacci baḷika kiṅkalavāgi, oppacci baḷika ahaṁkāriyādare,
hōga nūkuva kāṇā namma Guhēśvaraliṅgavu.

Again:

Once you believe
That Jaṅgama is Liṅga, you should be
Cleared of all doubt.
And when all doubt has ceased,
This true devotion, look,
Has turned upon its tracks.

Where one is humble for a little while,
And then a little while fulfilled of pride,
Look, our Guhēśvara holds Himself
Aloof, and spurns!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು. ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Basavarājadēvaru binnaisida prastāvada vacana :

The vacana which tells how, on Prabhudēva speaking thus, Lord Basavarāja submitted:

೬೧

ಬೆದಕದಿರು, ಬೆದಕದಿರು; ಬೆದಕಿದರೆ ಹುರುಳಿಲ್ಲ.
ಚಿತ್ತರಟ್ಟೆಯ ಕಾಯಲ್ಲಿ ಮತ್ತೇನನರಸುವಿರಿ?
ನಿಮ್ಮುತ್ತಮಿಕೆಯ ಮೆಱೆಯಯ್ಯಾ ಕೂಡಲಸಂಗಮದೇವಾ.

bedakadiru, bedakadiru; bedakidare huruḷilla.
cittaraṭṭeya kāyalli mattēnanaṟasuviri?
nimmuttamikeya meṟeyayyā Kūḍalasaṅgamadēvā.

Do not look, do not look into my heart;
For if you do, you will not find
A kernel there.

What do you look for in a cittaraṭṭe nut
Where nothing is?

Show me your mercy, Lord
Kūḍala Saṅgama!

೬೨

ಮತ್ತಂ,

ಎನ್ನ ಚಿತ್ತ ಅತ್ತಿಯ ಹಣ್ಣು ನೋಡಯ್ಯಾ !
ವಿಚಾರಿಸಿ ನೋಡಿದರೆ ಹುರುಳಿಲ್ಲ ನೋಡಯ್ಯಾ !
ಪ್ರಪಂಚಿನ ಡಂಬಿನಲ್ಲಿ ಎನ್ನನೊಂದು ರೂಪ ಮಾಡಿ ನೀವಿರಿಸಿದಿರಿ
ಕೂಡಲಸಂಗಮದೇವಾ !

mattaṁ,

enna citta attiya haṇṇu nōḍayyā !
vicārisi nōḍidare huruḷilla nōḍayyā !
prapañcina ḍaṁbinalli ennanondu rūpa māḍi nīvirisidiri
Kūḍalasaṅgamadēvā !

Again:

Look you, my heart
Is like a country fig!
Search it with care,
There is no kernel there.

O Kūḍala Saṅgama Lord,
It's you have made
This form of mine
And placed me, you,
In this imposture of a world!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು. ಅದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Basavarājadēvaru binnaisalu, adakke prabhudēvara pratyuttara :

On Lord Basavarāja making this submission, Prabhudēva's reply thereto:

೬೩

ಕೈಯಲ್ಲಿ ಡಾಣೆ, ಮನದಲ್ಲಿ ಕ್ರೋಧ, ವಚನದಲ್ಲಿ ಕಿಂಕಲ,
ಲಿಂಗದ ವಾರ್ತೆ ನಿನಗೇಕೆ ಹೇಳಾ ಬಸವಾ?
ಜಂಗಮವೆ ಲಿಂಗವೆಂಬ ಶಬ್ದ ಸೂತಕ ಉಂಟಲ್ಲದೆ
ಸಜ್ಜನ ಸದ್ಭಕ್ತಿಯ ಮಾತು ನಿನಗೇಕೆ ಹೇಳಾ ಬಸವಾ?

ಕಬ್ಬುನದ ರೂಪು ಪರುಷವ ಮುಟ್ಟಿ ಹೊನ್ನಾಯಿತ್ತಲ್ಲದೆ,
ಪರುಷವಾಗಬಲ್ಲುದೆ ಹೇಳಾ ಬಸವಾ?
ಗುಹೇಶ್ವರನೆಂಬ ಪರುಷದ ಪುತ್ಥಳಿಯನಱಿವರೆ
ತಿಳಿದು ನೋಡಾ ಸಂಗನಬಸವಣ್ಣಾ.

kaiyalli ḍāṇe, manadalli krōdha, vacanadalli kiṅkala,
liṅgada vārte ninagēke hēḷā Basavā?
jaṅgamave liṅgaveṁba śabdasūtaka uṇṭallade
sajjana sadbhaktiya mātu ninagēke hēḷā Basavā?
kabbunada rūpu paruṣava muṭṭi honnāyittallade,
paruṣavāgaballude hēḷā Basavā?
Guhēśvaraneṁba paruṣada putthaḷiyanaṟivare
tiḷidu nōḍā Saṅganabasavaṇṇā.

A grain in the hand
And anger in the heart,
And only in speech
Humility!

Say, Basava, why for you
This Liṅga talk?
When you but have
Unholy words to say
That Jaṅgama is Liṅga,
Say, why for you, Basava,
This talk about
True piety?

Tell me, Basava,
Because the form of iron turns gold
With touch of the alchemic stone,
Will it turn to
Alchemic stone itself?

Consider well, Saṅgana Basavaṇṇa,
If you would know
The alchemic stone
That's Guhēśvara.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸಾದದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, adakke Basavarājadēvaru binnaisida prastāvada vacana :

The vacana which tells what, on Prabhudēva saying this, Lord Basavarāja submitted thereupon:

೬೪

ಆನೆತ್ತ ಬಲ್ಲೆನಯ್ಯಾ ನಿಮ್ಮ ಭಕ್ತಿಯ ಘನವ?
ನಾನೆತ್ತ ಬಲ್ಲೆನಯ್ಯಾ ನಿಮ್ಮ ಶ್ರೀಪಾದದ ನಿಲವ?
ಕಾಯದ ಕಳವಳದ ಮಱೆಯಲ್ಲಿದ್ದವರಲ್ಲಿ ನಂಬುಗೆಯಳವಡುವುದೆ?
ಕೂಡಲಸಂಗಮದೇವಾ.
ಎನ್ನವಗುಣವ ನೋಡದೆ ಕರುಣದಿಂದ ಭಕ್ತಿಯ ನಿಲವ ತೋಱಾ ತಂದೆ!

ānetta ballenayyā nimma bhaktiya ghanava?
nānetta ballenayyā nimma śrīpādada nilava?
kāyada kaḷavaḷada maṟeyalliddavaralli nambugeyaḷavaḍuvude?
Kūḍalasaṅgamadēvā,
ennavaguṇava nōḍade karuṇadinda bhaktiya nilava tōṟā tande!

How could I know, O Lord,
The greatness of Thy piety?
How could I know, O Lord,
The stature of Thy holy feet?

Can they make firm their faith
Who live behind the screen
Of the body's fever and fret?

O Kūḍala Saṅgama Lord,
Scan not my faults, but show,
Of Thy compassion, Father mine,
The summit of devotion's height!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು. ಅದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Basavarājadēvaru binnaisalu, adakke Prabhudēvara pratyuttara :

When Lord Basavarāja submits thus, Prabhudēva's reply thereto:

೬೫

ಕೂರ್ಮನ ಶಿಶುವಿನ ಸ್ನೇಹದಂತಿರಬೇಡಾ ಸಂಗನಬಸವಣ್ಣಾ?
ಕಾಕ ಪಿಕ ಸಂಧಾನದಂತಿರಬೇಡಾ ಸಂಗನಬಸವಣ್ಣಾ?
ಕೊಂಬ ತಪ್ಪದೆ ಹಾಯ್ವ ಕಪಿಯಂತಿರಬೇಡಾ ಸಂಗನಬಸವಣ್ಣಾ?
ನೀರು ಕ್ಷೀರವ ಭೇದಿಸಿ ತೆಗೆವ ಹಂಸೆಯಂತಿರಬೇಡಾ ಸಂಗನಬಸವಣ್ಣಾ?
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಅವಧಾನ ತಪ್ಪಿ ಮರಳಿ ಅಱಿದರುಂಟೆ ಹೇಳಾ
ಸಂಗನಬಸವಣ್ಣಾ?

kūrmana śiśuvina snēhadantirabēḍā Saṅganabasavaṇṇā?
kāka pika sandhānadantirabēḍā Saṅganabasavaṇṇā?
kom̐ba tappade hāyva kapiyantirabēḍā Saṅganabasavaṇṇā?

nīru kṣīrava bhēdisi tegeva haṁseyantirabēḍā
Saṅganabasavaṇṇā?
Guhēśvaraliṅgadalli avadhāna tappi maraḷi aṟasidaruṇṭe hēḷā
Saṅganabasavaṇṇā?

Should you not, Saṅgana Basavaṇṇa, be
Even as the love between
The tortoise and her young?

Should you not, Saṅgana Basavaṇṇa, be
Even as the covenant between
The cuckoo and the crow?

Should you not, Saṅgana Basavaṇṇa, be
Even as the ape that bounds
Securely from branch to branch?

Should you not, Saṅgana Basavaṇṇa, be
Even as the swan that strains
The water from the milk?

Tell me, Saṅgana Basavaṇṇa,
Should you now seek again
The wisdom you have lost,
In Guhēśvaraliṅga?

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Basavarājadēvaru binnaisida prastāvada vacana :

The vacana which tells what, on Prabhudēva remarking thus, Lord Basavarāja submitted thereto:

೬೬

ಎನ್ನ ತನುವಿಂಗೆ ನೀನೊಡೆಯ, ಎನ್ನ ಮನಕ್ಕೆಯೂ ನೀನೊಡೆಯ,
ಎನ್ನ ಧನಕ್ಕೆಯೂ ನೀನೊಡೆಯನಾದ ಬಳಿಕ,
ಎನ್ನರಿವೂ ನಿನ್ನದು, ಎನ್ನ ಮರಹೂ ನಿನ್ನದು.
ಕೂಡಲಸಂಗಮದೇವಾ,
ಭೃತ್ಯಾಪರಾಧಃ ಸ್ವಾಮಿನೋ ದಂಡವೆಂಬುದ
ವಿಚಾರಿಸಿ ನೋಡಾ ಪ್ರಭುವೆ.

enna tanuviṅge nīnoḍeya, enna manakkeyū nīnoḍeya,
enna dhanakkeyū nīnoḍeyanāda baḷika,
ennaṟivū ninnadu, enna maṟahū ninnadu.
Kūḍalasaṅgamadēvā,
bhṛtyāparādhaḥ svāminō daṇḍaveṁbuda
vicārisi nōḍā Prabhuve.

When I have known
Thou art my body's lord,
My mind's too, and of all I have,
Thine is the knowledge and the ignorance.

O Prabhu, Kūḍala Saṅgama Lord,
Consider this:
'The servant may offend,
It is the master pays!'

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು. ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru binnaisalu, adakke Prabhudēvaru nirūpisida prastāvada vacana :

The vacana which tells what, on Lord Basavarāja submitting thus, Prabhudēva replied thereto:

೬೭

ತಾ ಬಾಳಲಾಱದೆ ವಿಧಿಯ ಬೈದನೆಂಬ ನಾಣ್ನುಡಿಯಾಯಿತ್ತಲ್ಲಾ ಬಸವಣ್ಣಾ !
ಅವಧಾನ ತಪ್ಪಿ, ಆಚಾರಗೆಟ್ಟು ನಡೆದು ಶಿವಾಧೀನವೆಂದರೆ ಹೋಹುದೆ?
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಈ ಬಣ್ಣಿಗೆಯ ಮಾತು ಸಲ್ಲದು ಕೇಳಾ
ಸಂಗನಬಸವಣ್ಣಾ !

tā bāḷalāṟade vidhiya baidanemba nāṇṇuḍiyāyittallā Basavaṇṇā!
avadhāna tappi, ācārageṭṭu naḍedu śivādhīnavendare hōhude?
Guhēśvaraliṅgadalli ī baṇṇigeya mātu salladu kēḷā
Saṅganabasavaṇṇā!.

O Basavaṇṇa!
It's as the common saying that
'The man who cannot live his life
Must curse his fate!'

When your discretion fails
And you behave
As if all discipline is lost,
Can you undo your deed
By throwing it on God?

Listen, O Saṅgana Basavaṇṇa,
Such fine words are of no avail
With Guhēśvaraliṅga!

೬೮

ಮತ್ತಂ,
ಲಿಂಗ ಜಂಗಮವ ಪೂಜಿಸಿ ಭಕ್ತನಾದೆಹೆನೆಂದರೆ
ಭೃತ್ಯಾಚಾರ ಸದಾಚಾರವೆ ಮೊದಲು ನೋಡಾ !
ವಿಶ್ವಾಸವುಳ್ಳ ಭಕ್ತಿಗೆ ಹೊರೆಯಿಲ್ಲ.
ಅಹಂಕಾರವೆಂಬ ಅಲಗ ಹಿಡಿದು ಮಾಡುವ ಭಕ್ತಿ ತನ್ನನೆ ಇಱಿವುದು.
ಗುಹೇಶ್ವರನೆಂಬ ಹಗೆಯ ಗೆಲುವರೆ.
ಇಱಿವೆಂಬ ಅಲಗ ಅವಧಾನ ತಪ್ಪದೆ ಹಿಡಿಯಬೇಕು ನೋಡಾ
ಬಸವಣ್ಣಾ !

mattaṁ,
liṅga jaṅgamava pūjisi bhaktanādehenendare,
bhṛtyācāra sadācārave modalu nōḍā!
viśvāsavuḷḷa bhaktige horeyilla.
ahaṁkāraveṁba alaga hiḍidu māḍuva bhakti tannane iṟivudu.
Guhēśvaraneṁba hageya geluvare,
aṟiveṁba alaga avadhāna tappade hiḍiyabēku nōḍā
Basavaṇṇā!

Again:

Before you can declare
You are now a devotee
Because you have adored
Liṅga and Jaṅgama,
The first condition is—
Right service and right conduct.

That bhakti is not false
Which is fulfilled of faith;
The bhakti that is done
Holding the sword of pride,
Recoils upon itself!

Look you, O Basavaṇṇa,
If you wish to defeat
Your enemy Guhēśvara,
You have to hold
The sword of knowledge,
And mind your vigilance.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು. ಅದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಬಿನ್ನಹ:

ī hīgendu Prabhudēvaru nirūpisalu, adakke Basavarājadēvara binnaha:

On Prabhudēva observing thus, Lord Basavarāja's submission thereon:

೬೯

ಧ್ಯಾನ ಪೌನವೆಂಬ ಶಸ್ತ್ರವ ಹಿಡಿಯಲಱಿಯದೆ.
ಅಹಂಕಾರದ ಧಾರೆಯ ಮೊನೆಯಲಗೆಂಬ ಶಸ್ತ್ರವ ಹಿಡಿದು ಕೆಟ್ಟೆನಯ್ಯಾ!
ಅಂಜುವೆನಂಜುವೆನಯ್ಯಾ!

ಜಂಗಮ ಲಿಂಗವೆಂಬ ಭಾಷೆ ಪಲ್ಲಟವಾಯಿತ್ತು.
ಇನ್ನು ಜಂಗಮವೆಂಬ ಶಿಕ್ಷಾಶಸ್ತ್ರದಲ್ಲಿ ಎನ್ನ ಹೊಯ್ದು ಬೈದು ರಕ್ಷಿಸುವುದು
ಕೂಡಲಸಂಗಮದೇವಾ.

dhyāna maunaveṁba śastrava hiḍiyalaṟiyade,
ahaṁkārada dhāreya moneyalageṁba śastrava hiḍidu
keṭṭenayyā!
añjuvenañjuvenayyā!
jaṅgama liṅgaveṁba bhāṣe pallaṭavāyittu.
innu jaṅgamaveṁba śikṣāśāstradalli enna hoydu baidu
rakṣisuvudu
Kūḍalasaṅgamadēvā.

Not knowing to wield the sword of silent thought,
I flourished a pointed rapier edged with pride,
And I am lost!

I tremble, how I tremble, O my Lord!

This faith that Jaṅgama is Liṅga has turned all round!

O Kūḍala Saṅgama, chastise me now,
Cast me into that torment called Jaṅgama,
But save me, Lord!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು. ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ಮುಳಿಸ ತಿದ್ದಿ ತೋಱಿ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru binnaisalu, adakke Prabhudēvaru muḷisa tiddi tōṟi nirūpisida prastāvada vacana:

The vacana which tells what, on Lord Basavarāja making this submission, Prabhudēva, making it clear his anger was allayed, remarks:

೭೦

ಮನಕ್ಕೆ ಮನವೇಕಾರ್ಥವಾಗಿ, ಕಾಯಕ್ಕೆ ಕಾಯ ಸಮದರ್ಶನವಾಗಿ,
ಪ್ರಾಣಿಕ್ಕೆ ಪ್ರಾಣ ಸಮದರ್ಶನವಾಗಿದ್ದವರಲ್ಲಿ,
ಮನ ವಚನ ಕಾಯದಲ್ಲಿ ಶಬ್ದಸೂತಕ ಹುಟ್ಟಿದರೆ ಸೈರಿಸಬಾರದು ಕಾಣಾ.
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ನೀನೆ ಭಕ್ತನಾದ ಕಾರಣ
ಮುಳಿಸು ಪೊಳೆದೋಱಿತ್ತು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ!

manakke manavēkārthavāgi, kāyakke kāya samadarśanavāgi,
prāṇakke prāṇa samadarśanavāgiddavaralli,
mana vacana kāyadalli śabdasūtaka huṭṭidare sairisabāradu kāṇā.
namma Guhēśvaraliṅgadalli nīne bhaktanāda kāraṇa
muḷisu moḷedōṛittu kāṇā Saṅganabasavaṇṇā!

It is intolerable,
When the taint of words appears
In body, mind and speech of such
As have welded mind with mind,
Have met, as flesh with flesh,
Have mingled breath with breath.

Look you, Saṅgana Basavaṇṇa,
It is just because you are
Our Guhēśvaraliṅga's only devotee,
That anger shot up!

೭೧

ಮತ್ತಂ,
ಸೂಳೆ ಹಲಬರನುರುಳಿದಳೆಂದು ನಿಂದಿಸುವರಿಲ್ಲ ಕೇಳಾ !
ಪತಿವ್ರತೆ ತನ್ನ ಪುರುಷನಲ್ಲದೆ ಮತ್ತೊಬ್ಬನ ಮುಖವ ನೋಡಿದರೆ,
ಅವಳ ಚಾಂಡಾಲಗಿತ್ತಿ ಎಂಬುದು ಲೋಕವೆಲ್ಲವು.
ಕೀರ್ತಿವಾರ್ತೆಗೆ ಮಾಡುವ ಭಕ್ತ ತಪ್ಪಿದರೆ, ಅದ ಮನಕ್ಕೆ ತರಲಿಲ್ಲ.
ಸಜ್ಜನಸದ್ಭಕ್ತನೆಡಹಿದರೆ, ಅದ ಸೈರಿಸಬಾರದು ನೋಡಾ.
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಆದಿಯಿಂದತ್ತತ್ತ ನೀನೆ ಭಕ್ತನಾದ ಕಾರಣ
ಮನ ನೊಂದಿತ್ತು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ !

mattaṁ,
sūḷe halabaranuruḷidaḷendu nindisuvarilla kēḷā!
pativṛte tanna puruṣanallade mattobbana mukhava nōḍidare,
avaḷa cāṇḍālagitti embudu lōkavellavu.
kīrtivārtege māḍuva bhakta tappidare, ada manakke taralilla,
sajjanasadbhaktaneḍahidare, ada sairisabāradu nōḍā.
namma Guhēśvaraliṅgakke ādiyindattatta nīne bhaktanāda kāraṇa
mana nondittu kāṇā Saṅganabasavaṇṇā!

Again:

There is no censure for the harlot,
Although she slips with divers men;
But should a wedded wife but look
Upon another than her husband's face,
The world spits 'slut' at her.

If a bhakta falls who sought
In his devotion only name and fame,
It escapes attention.
But should a true and holy bhakta trip,
It is not to be borne.

Look you, Saṅgana Basavaṇṇa,
It's just because
You have been a bhakta since time began
And farther back beyond,
My heart was grieved.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಮುಳಿಸ ತೋಱಿ ಹೇಳುತ್ತಿರಲು. ಅದಕ್ಕೆ ಬಸವ ರಾಜದೇವರು ಅನುತಾಪದಿಂದ ಬಿನ್ನಹಂಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru muḷisa tōṟi hēḷuttiralu, adakke Basavarājadēvaru anutāpadinda binnahaṁmāḍida prastāvada vacana:

The vacana which tells how, on Prabhudēva showing his anger, Lord Basavarāja made thereupon a remorseful submission:

೭೨

ಎನ್ನ ನುಡಿ ಎನಗೆ ನಂಜಾಯಿತ್ತು. ಎನ್ನ ಅಲಗೆ ಎನ್ನ ಕೊಂದಿತ್ತು !
ಆನು ಪಾಪಿಯಯ್ಯಾ, ಆನು ಕೋಪಿಯಯ್ಯಾ ! ತರಳತನದಲ್ಲಿ ಕೆಟ್ಟೆನಯ್ಯಾ !
ಭಕ್ತಿಯುಕ್ತಿಯ ಹೊಲಬನಱಿಯದೆ ಆನು ಮರುಳಾದೆನಯ್ಯಾ !
ಆಳು ಮುನಿದರೆ ಆಳೆ ಕೆಡುವನು. ಆಳ್ದ ಮುನಿದಡೂ ಆಳೆ ಕೆಡುವನು.
ನೀವು ಮುನಿದರೆ ನಾನೆ ಕೆಡುವೆನಯ್ಯಾ ಕೂಡಲಸಂಗಮದೇವಾ !

enna nuḍi enage nañjāyittu. enna alage enna konditta!
ānu pāpiyayyā, ānu kōpiyayyā! taraḷatanadalli keṭṭenayyā!
bhaktiyuktiya holabanaṟiyade ānu maruḷādenayyā!
āḷu munidare āḷe keḍuvanu. āḷda munidaḍū āḷe keḍuvanu.
nīvu munidare nāne keḍuvenayyā Kūḍalasaṅgamadēvā!

My own words now have proved my bane;
My own sword hath me slain!
I am a sinner, Lord,
A passion's slave:
My childishness hath ruined me!
Not knowing the right way
Of piety and its subtle art
I've made myself a fool...

The servant's anger proves the servant's loss;
The master's anger proves the servant's loss;
Thy anger is my loss,
O Kūḍala Saṅgama Lord!

೭೩

ಒಲೆ ಹೊತ್ತಿ ಉರಿದರೆ ನಿಲಬಹುದಲ್ಲದೆ,
ನೆಲ ಹೊತ್ತಿ ಉರಿದರೆ ನಿಲಬಹುದೆ?
ಏರಿ ನೀರುಂಬರೆ, ಬೇಲಿ ಕೆಯ್ಯ ಮೇವರೆ,
ನಾರಿ ತನ್ನ ಮನೆಯಲ್ಲಿ ಕಳುವರೆ, ತಾಯ ಮೊಲೆವಾಲು ನಂಜಾಗಿ ಕೊಲುವರೆ
ಇನ್ನಾರಿಗೆ ದೂಱುವೆನಯ್ಯಾ ಕೂಡಲಸಂಗಮದೇವಾ?
ನೀವು ಮುನಿದರೆ ನಾನು ಸೈರಿಸಬಲ್ಲೆನೆ ಹೇಳಾ ಪ್ರಭುವೆ?

ole hotti uridare nilabahudallade,
nelahotti uridare nilabahude?
ēri nīrumbare, bēli keyya mēvare,
nāri tanna maneyalli kaḷuvare, tāya molevālu nañjāgi koluvare
innārige dūṟuvenayyā Kūḍalasaṅgamadēvā?
nīvu munidare nānu sairisaballene hēḷā Prabhuve?

One still can stand where burns the hearth;
But could one stand where burns the earth?

When the bank, thirsty, drinks the stream,
And the fence turns around to graze,
The wife at home to thievish ways,
And mother's milk to poisonous cream—
And all seems part of a crazy dream—

To whom should I complain, O Lord
Kūḍala Saṅgama?
How stand the thrust of Thy angry sword?

೭೪

ಮತ್ತಂ,
ಎನ್ನ ಗುಣಾವಗುಣವ ಸಂಪಾದಿಸುವೆಯಯ್ಯಾ. ನಿಮಗಾನು ಸರಿಯೆ?
ಅಪ್ರತಿಮ ಮಹಿಮ, ನಿಮಗಾನು ಸರಿಯೆ?
ಅಪ್ರತಿಮ ಕೂಡಲಸಂಗಮದೇವಾ, ನೀವು ಮಾಡಲಾನಾದೆನು.
ಎನ್ನೊಡನೆ ಮುನಿವರೆ ಹೇಳಾ ಎಲೆ ತಂದೆ?

mattaṁ,
enna guṇāvaguṇava saṁpādisuveyayyā. nimagānu sariye?
apratima mahima, nimagānu sariye?
apratima Kūḍalasaṅgamadēvā, nīvu māḍalānādenu.
ennoḍane munivare hēḷā ele tande?

Again:

You are winnowing out, O Lord,
My virtues and my faults:
Am I a match for you?

O peerless, glorious one,
Am I a match for you?

O peerless Kūḍala Saṅgama,
I am but your creature, Lord:
Should *you* be vexed with me?

೭೫

ಮತ್ತಂ,
ಕಣ್ಣಿ ಕೋಪಕ್ಕೆ ಮುಂದಱಿಯದೆ ನುಡಿದೆನು.
ಮನ ನಿಮ್ಮತ್ತ ಮುಂದಾಗಿ ಕಂಡೆನಯ್ಯಾ!
ಸಖಿಯರಿಲ್ಲದೆ ಸುಖವ ಬಯಸಿದರುಂಟೆ?
ಎನ್ನ ಮುನಿಸು ಎನ್ನಲ್ಲಿಯೆ ಅಡಗಿತ್ತು.
ಇನ್ನು ಬಾರಾ ಪ್ರಭುವೆ ಕೂಡಲಸಂಗಮದೇವಾ!

mattaṁ,
kaṇṇa kōpakke mundaṟiyade nuḍidenu.
mana nimmatta mundāgi kaṇḍenayyā!

sakhiyarillade sukhava bayasidarunṭe?
enna munisu ennalliye aḍagittu.
innu bārā Prabhuve Kūḍalasaṅgamadēvā!

Again:

I, unforeseeing, spoke
As anger flashed into my eyes;
It's only when the mind
Came face to face with you,
That I could recognise you, Lord!

Is pleasure ever to be sought
Without a friend?

Now that my anger is in me dissolved,
O Prabhu, now at least,
Kūḍala Saṅgama,
Come!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ಆ ಬಸವರಾಜದೇವರ ಮಹಾತ್ಮೆಯನೆತ್ತಿ ತೋಱಿಸಿ, ಆಕ್ಷೇಪಂಬಡುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru binnaisalu, adakke Prabhudēvaru ā Basavarājadēvara mahātmeyanetti tōṛisi, ākṣēpaṁbaḍuttirda prastāvada vacana:

The vacana which tells how, on Lord Basavarāja making this submission, Prabhudēva, referring to Lord Basavarāja's eminence, made his remonstrance:

೭೬

ಆರಾಧಿಸಿ ವಿರೋಧಿಸುವರೆ? ಪೂಜಿಸಿ ಪೂಜೆಯ ಮಱೆವರೆ?
ಜಂಗಮ ಲಿಂಗವೆಂದಱಿದವರು ಸಂಚ ತಪ್ಪುವರೆ?
ಗಾಳಿಯೂ ಗಂಧವೂ ಕೂಡಿದಂತೆ,
ಜಗದೊಳಗೆ ಇದೇ ಕೀರ್ತಿವಾರ್ತೆಯ ಹಡೆದೆಯಲ್ಲಾ ಬಸವಣ್ಣಾ!
ನಿನ್ನ ಶಿಶುವಿನೊಡತಣ ತೆಱಿಹುಮಱಿಹ
ವಸುಧೆಯೊಳಗಣ ಪ್ರಮಥರು ಮೆಚ್ಚುವರೆ?
ತಿಳಿದು ನೋಡುವರೆ, ಗುಹೇಶ್ವರನ ಶರಣ ಅಲ್ಲಯ್ಯಂಗೆ
ನೀನು ಪರಮಾರಾಧ್ಯರು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ!

ārādhisi virōdhisuvare? pūjisi pūjeya maṟevare?
jaṅgama liṅgavendaṟidavaru sañca tappuvare?
gāḷiyū gandhavū kūḍidante,
jagadoḷage idē kīrtivārteya haḍedeyallā Basavaṇṇā!
ninna śiśuvinoḍataṇa teṟahumaṟaha
vasudheyoḷagaṇa pramatharu meccuvare?
tiḷidu nōḍuvare, Guhēśvarana śaraṇa Allayyaṅge
nīnu paramārādhyaru kāṇā Saṅganabasavaṇṇā!

Should you, a worshipper, disdain?
Should you, who once adored, now cast
All adoration to the winds?
You know that Jaṅgama is Liṅga; how then
Did their identity slip you so?

Why, Basavaṇṇa!
You earned this name and fame in the world,
As fragrance blended with the wind.

Would the Pramathas of the world approve
Your childish ways, at once
So foolish and so wise?

Look you, Saṅgana Basavaṇṇa,
If you consider well,
You are Allayya's, Guhēśvara's śaraṇa's,
Supreme Master!

ಎನಗೆ ನೀನು ಪರಮಾರಾಧ್ಯರಾಗಿ ಇಹುದ ಮಱೆದೆಯಲ್ಲಾ ಎಂದು ಪ್ರಭು ದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

enage nīnu paramārādhyarāgi ihuda maṟedeyallā endu Prabhudēvaru nirūpisalu, adakke Basavarājadēvaru binnaisida prastāvada vacana:

The vacana which tells what, on Prabhudēva saying, "Alas, you have forgotten that you are, for me, the great teacher," Lord Basavarāja submitted thereon:

22

ಎನ್ನ ಗತಿ ಮತಿ ನೀನೆ ಕಂಡಯ್ಯಾ!
ಎನ್ನ ಗುರು ಪರಮಗುರು ನೀನೆ ಕಂಡಯ್ಯಾ!
ಎನ್ನ ಅಂತರಂಗದ ಜ್ಯೋತಿ ನೀನೆ ಕಂಡಯ್ಯಾ!

ಕೂಡಲಸಂಗಮದೇವಾ,
ನೀನೆ ಎನಗೆ ಗುರು, ನಾನೆ ನಿಮ್ಮ ಶಿಷ್ಯನೆಂಬುದ
ನಿಮ್ಮ ಶರಣ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಲ್ಲರು.
ಕೃಪೆಮಾಡಾ ಪ್ರಭುವೆ.

enna gati mati nīne kaṇḍayyā!
enna guru paramaguru nīne kaṇḍayyā!
enna antaraṅgada jyōti nīne kaṇḍayyā!
Kūḍalasaṅgamadēvā,
nīne enage guru, nāne nimma śiṣyaneṁbuda
nimma śaraṇa Siddharāmayyadēvaru ballaru.
kṛpemāḍā Prabhuve.

Look, Lord, Thou only art
My reason and resort!
Look, Lord, Thou only art
My master, my supreme master!
Look, Lord, Thou only art
The Light within my soul!
O Kūḍala Saṅgama Lord,
Thy śaraṇa Siddharāmayya knows
Thou only art my master
And Thy disciple I.
Please come, Prabhu!

ಎನ್ನ ಗುರು ಪರಮಗುರು ನೀನೆ ಎಂಬುದನು, ನಾ ನಿಮಗೆ ಭಕ್ತನೆಂಬುದನು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಲ್ಲರು ಎಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನಹಂಮಾಡಿ, ಮಠಕ್ಕೆ ಬಿಜಯಂಗೈವುದೆಂದು ಬಿನ್ನೈಸುತ್ತಿರಲು, ಆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಪ್ರಭುದೇವರೊಡನೆ ಬಸವರಾಜದೇವರ ಘನವ ಕೊಂಡಾಡಿ, ಆ ಬಸವರಾಜದೇವರ ಮಠಕ್ಕೆ ಬಿಜಯಂಗೈವುದೆಂದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

enna guru paramaguru nīne eṁbudanu, nā nimage bhaktaneṁbudanu Siddharāmayyadēvaru ballaru endu Basavarājadēvaru binnahaṁmāḍi, maṭhakke bijayaṅgaivudendu binnaisuttiralu ā Siddharāmayyadēvaru Prabhudēvaroḍane Basavarājadēvara ghanava koṇḍāḍi, ā Basavarājadēvara maṭhakke bijayaṅgaivudendu binnaisuva prastāvada vacana:

The vacana which tells how, on Lord Basavarāja submitting, "That it is you who are my Guru and supreme Guru, and I your

devotee, Lord Siddharāmayya knows", and requesting that he do the grace of coming to the *Maṭha*, Lord Siddharāmayya, extolling the eminence of Lord Basavarāja to Prabhudēva, requested that he do the grace of entering Lord Basavarāja's *Maṭha:*

೭೮

ಕೇಳು ಕೇಳಾ, ಎಲೆ ಅಯ್ಯಾ.
ಆದಿಯನಾದಿ ಇಲ್ಲದಂದು ಬಸವಣ್ಣನೆ ಭಕ್ತ;
ನಾದ ಬಿಂದು ಕಳೆಗಳಿಲ್ಲದಂದು ನೀನೆ ಜಂಗಮ.
ಶಿವ ಶಕ್ತಿಗಳುದಯವಾಗದ ಮುನ್ನ ಬಸವಣ್ಣನೆ ಭಕ್ತ;
ಸುರಾಳ ನಿರಾಳವೆಂಬ ಶಬ್ದ ಹುಟ್ಟದ ಮುನ್ನ ನೀನೆ ಜಂಗಮ.
ಈ ಉಭಯಭಾವದಲ್ಲಿ ಭೇದ ಉಂಟೆ?
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥಯ್ಯಾ,
ಬಸವಣ್ಣನಾರೆಂಬುದ ನಿಮ್ಮಲ್ಲಿ ನೀವೆ ತಿಳಿದು ನೋಡಿ,
ಕೃಪೆಮಾಡಾ ಪ್ರಭುವೆ.

kēḷu kēḷā, ele ayyā.
ādiyanādi illadandu Basavaṇṇane bhakta;
nāda bindu kaḷegaḷilladandu nīne jaṅgama.
śiva śaktigaḷudayavāgada munna Basavaṇṇane bhakta;
surāḷa nirāḷaveṁba śabda huṭṭada munna nīne jaṅgama.
ī ubhayabhāvadalli bhēda uṇṭe?
Kapilasiddhamallināthayyā,
Basavaṇṇanāreṁbuda nimmalli nīve tiḷidu nōḍi,
kṛpemāḍā Prabhuve.

Hearken to me, O Lord,
Hearken to me!
Basavaṇṇa alone was a bhakta
Before time was or timelessness,
And Thou alone wert Jaṅgama before
Nāda and *bindu* and *kaḷe* were.
Basavaṇṇa alone was bhakta
Before Śiva and Śakti emerged;
And Thou alone wert Jaṅgama before
The notion of motion and rest was born.
Canst Thou conceive a gap
Between these two?

O Kapilasiddhamallinātha Lord,
Thou only in thyself can'st know
Who Basavaṇṇa is...

Please come, Prabhu!

ಇಂತು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಬಸವರಾಜದೇವರ ಘನವ ತೋಱಿ ಪ್ರಭುದೇವರಿಗೆ ಬಿನ್ನಹಂಮಾಡಲು, ಆ ಪ್ರಸ್ತಾವದೊಳು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಪ್ರಭುದೇವರಿಗೆ ನಮಸ್ಕಾರಮಂ ಮಾಡಿ ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Siddharāmayyadēvaru Basavarājadēvara ghanava tōṛi Prabhudēvarige binnahaṁmāḍalu, ā prastāvadoḷu Cikkadaṇṇāyakaru Prabhudēvarige namaskāramaṁ māḍi binnaisuva prastāvada vacana:

The vacana which tells how, on Lord Siddharāmayya making this submission to Prabhudēva setting forth Lord Basavarāja's eminence, just then Cennabasavaṇṇa, making obeisance to Prabhudēva, submitted:

೭೯

ಶರಣು ಶರಣಾರ್ಥಿ, ಮಹಾದೇವರ ದೇವಾ !
ಶರಣು ಶರಣಾರ್ಥಿ, ಪರಬ್ರಹ್ಮಸ್ವರೂಪಾ !
ಶರಣು ಶರಣಾರ್ಥಿ, ನಿರಾಕಾರತತ್ತ್ವವೆ !
ನೀವೆ ಗತಿ ಮತಿ, ನಿಮ್ಮ ಚರಣಕ್ಕೆ ಶರಣಯ್ಯಾ !
ಸತಿ ಪತಿಯ ಒಲುಮೆಯ ಮುನಿಸು
ಅತಿ ಬೇಟವೆಂಬುದು ತಪ್ಪದು ನೋಡಾ !
ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನೊಡತಣ ಮುನಿಸು,
ಎನ್ನ ಮನಕ್ಕೆ ಸಂಶಯ ತೋಱಿದು ನೋಡಾ !
ಸಂತೆಯ ನೆರವಿಯಲ್ಲಿ ಅಭಿಮಾನದ ಮಾತ ಮಾಱಿಬಹುದೆ?
ಬೀದಿಯಲ್ಲಿ ನಿಂದು ನುಡಿವ ಅನುಭಾವದ ಱಚ್ಚೆ ನಗೆಗೆಡೆ ನೋಡಯ್ಯಾ !
ಸಂಗನಬಸವಣ್ಣನೊಳಗೆ ನಿಮ್ಮೊಳಗೆ ಭೇದವಿಲ್ಲೆಂಬುದ
ನೀವೆ ಱಿದಱಿದು ಮತ್ತೆ ಬಾರೆಪೆಂಬುದುಚಿತವೆ?
ಕೂಡಲಚೆನ್ನಸಂಗನ ಶರಣ ಬಸವಣ್ಣನೆ ನಿಮ್ಮ ಪ್ರಾಣವಾಗಿರುತ್ತಿರಲು
ಇನ್ನಾರೊಡನೆ ಮುನಿವಿರಿ?
ಕೃಪೆಮಾಡಾ ಪ್ರಭುವೆ.

śaraṇu śaraṇārthi, mahādēvara dēvā !
śaraṇu śaraṇārthi, parabrahmasvarūpā !
śaraṇu śaraṇārthi, nirākāratattvave !
nīve gati mati, nimma caraṇakke śaraṇayyā !

sati patiya olumeya munisu
ati bēṭaveṁbudu tappadu nōḍū!
nimma śaraṇa Basavaṇṇanoḍataṇa munisu,
enna manakke saṁśaya tōṟadu nōḍū!
santeya neraviyalli abhimānada māta māṟabahude?
bīdiyalli nindu nuḍiva anubhāvada ṟacce nagegeḍe nōḍayyā!
Saṅganabasavaṇṇanoḷage nimmoḷage bhēdavilleṁbuda
nīve aṟidaṟidu matte bārevembuducitave?
Kūḍalacennasaṅgana śaraṇa Basavaṇṇane nimma
prāṇavāgiruttiralu
innāroḍane muniviri?
kṛpemāḍū Prabhuve.

Hail, O hail to Thee,
God of the highest gods!

Hail, O hail to Thee,
O Parabrahma's Form!

Hail, O hail to Thee,
O Formless Principle!

O Thou reason and resort,
I bow
Before Thy feet!

It is the very truth—
This amorous quarrel of man and wife
Is an excess of dalliance.

This Thine annoyance with Basavaṇṇa,
Thy śaraṇa,
Fails to convince my mind.

Can this thing Pride
Be sold in the crowded mart?
To stand and talk upon the street
Openly of such mystic things,
Should earn a laugh indeed!
Is it decorous,
Knowing too well no gap to be
Between Basavaṇṇa and Thee,
To say 'I will not come'?

When Basavaṇṇa,
Kūḍala Cennasaṅga's śaraṇa, is
Thy very being, should'st Thou still
Be vext with him?
Please come, Prabhu!

೮೦

ಮತ್ತಂ,
ಭಕ್ತರ ಹೆಚ್ಚು ಕುಂದೆಂಬುದು
ಜಂಗಮದ ಹೆಚ್ಚು ಕುಂದೆಂಬುದನಱಿಯಾ ಪ್ರಭುವೆ.
ನಿನ್ನ ಪ್ರಾಣವೆ ಬಸವಣ್ಣನ ಪ್ರಾಣ;
ಬಸವಣ್ಣನ ಪ್ರಾಣವೆ ನಿನ್ನ ಪ್ರಾಣ.
ನಿನ್ನ ಕಾಯವೆ ಬಸವಣ್ಣನ ಕಾಯ; ಬಸವಣ್ಣನ ಕಾಯವೆ ನಿನ್ನ ಕಾಯ.
ನೀವಿಲ್ಲದಿರೆ ಬಸವಣ್ಣನಿಲ್ಲ; ಬಸವಣ್ಣನಿಲ್ಲದಿರೆ ನೀವಿಲ್ಲ.
ಇಂತೊಂದನೊಂದ ಬಿಚ್ಚಿ ಬೇಱು ಮಾಡಬಾರದೆಂಬುದನಱಿದು,
ಮತ್ತೆ ಬಱಿದೆ ಮುನಿವರೆ ಬಲ್ಲವರು?
ನಡೆವ ವಾರುವ ಮುಗ್ಗಿದರೆ ನಡೆಸಿಕೊಂಬುದಲ್ಲದೆ,
ಮಿಡಿ ಹಱಿಯ ಹೊಯ್ದವರುಂಟೆ ಲೋಕದೊಳಗೆ?
ಮಱಿಹಿಂದ ಬಂದ ಗುಣವ ಸಂಪಾದಿಸದೆ
ಬಿಜಯಂಗೈವುದಯ್ಯಾ ನಿಮ್ಮ ಗೃಹಕ್ಕೆ.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನಾರೆಂಬುದ ನೀನೊಮ್ಮೆ ತಿಳಿದು ನೋಡಾ ಪ್ರಭುವೆ !

mattaṁ,
bhaktara heccu kundeṁbudu
jaṅgamada heccu kundeṁbudanaṟiyā Prabhuve.
ninna prāṇave Basavaṇṇana prāṇa ;
Basavaṇṇana prāṇave ninna prāṇa.
ninna kāyave Basavaṇṇana kāya; Basavaṇṇana kāyave ninna kāya.
nīvilladire Basavaṇṇanilla; Basavaṇṇanilladire nīvilla.
intondanonda bicci bēṟu māḍabāradeṁbudanaṟidu,
matte baṟide munivare ballavaru ?
naḍeva vāruva muggidare naḍesikoṁbudallade,
miḍi haṟiya hoydavaruṇṭe lōkadoḷage ?
maṟahinda banda guṇava saṁpādisade
bijayaṅgaivudayyā nimma gṛhakke.

Kūḍalacennasaṅgamadēva,
nimma śaraṇa Basavaṇṇanārembuda nīnomme tiḷidu nōḍā
Prabhuve!

Again:

Do you not know, Prabhu,
The bhakta's rise and fall
Is also the rise and fall
Of Jaṅgama?

Your breath is Basavaṇṇa's breath;
Basavaṇṇa's breath is yours.

Your body is Basavaṇṇa's body;
Basavaṇṇa's body is yours.

Where you are not
Basavaṇṇa cannot be.

Where Basavaṇṇa is not
You also cannot be.

Knowing this mutual
Division and separation cannot be,
Is it wise
Thus needlessly to be annoyed?

Unless you've coaxed a healthy horse
Who has but missed his foot,
Will any man of sense alive
Go strike his heels to bits?

Now, do not scan these faults
Born of forgetfulness,
And grace us with your entering
This your own house...

O Kūḍala Cennasaṅgama Lord,
For once consider who
Basavaṇṇa, your śaraṇa, is:
Pray do it, Prabhu!

ಇಂತು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನಪಂಗೈದಲ್ಲಿ, ಮಡಿವಾಳತಂದೆಗಳು ಪ್ರಭುದೇವರಿಗೆ ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Cikkadaṇṇāyakaru binnapaṅgaidalli, Maḍivāḷatandegaḷu Prabhudēvarige binnaisuva prastāvada vacana:

The vacana which tells how, on Cennabasavaṇṇa making this submission, Father Maḍivāḷa submitted to Prabhudēva:

೮೧

ಶರಣು ಶರಣಾರ್ಥಿ, ಎನ್ನ ಬಿನ್ನಪವನವಧರಿಸಯ್ಯಾ.
ಬಸವಣ್ಣನೆ ಗುರುರೂಪಾಗಿ ಮರ್ತ್ಯಕ್ಕೆ ಬಂದನು.
ಚೆನ್ನಬಸವಣ್ಣನೆ ಲಿಂಗರೂಪಾಗಿ ಮರ್ತ್ಯಕ್ಕೆ ಬಂದನು.
ಪ್ರಭುವೆ, ನೀವು ಜಂಗಮರೂಪಾಗಿ ಮರ್ತ್ಯಕ್ಕೆ ಬಂದಿರಿ.
ಭಕ್ತಿಯ ಬೆಳವಿಗೆಗೆ ಬಸವಣ್ಣ ಕಾರಣಿಕನಾದ.
ಅಜ್ಞಾವಿನ ಬೆಳವಿಗೆಗೆ ಚೆನ್ನಬಸವಣ್ಣ ಕಾರಣಿಕನಾದ.
ಈ ಇಬ್ಬರನೂ ಒಳಕೊಂಬ ಮಹಾಘನಕ್ಕೆ ನೀವು ಕಾರಣಿಕರಾದಿರಿ.
ಇಂತು ಗುರು ಲಿಂಗ ಜಂಗಮ ಒಂದೆಯಲ್ಲದೆ ಭಿನ್ನಭಾವವುಂಟೆ?
ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣನ ಬಿನ್ನಪವ ಮೀಱದೆ ಬಿಜಯಂಗೈವುದಯ್ಯಾ
ಕಲಿದೇವರದೇವಾ.

śaraṇu śaraṇārthi, enna binnapavanavadharisayyā.
Basavaṇṇane gururūpāgi martyakke bandanu.
Cennabasavaṇṇane liṅgarūpāgi martyakke bandanu.
Prabhuve, nīvu jaṅgamarūpāgi martyakke bandiri.
bhaktiya beḷavigege Basavaṇṇa kāraṇikanāda.
aṟivina beḷavigege Cennabasavaṇṇa kāraṇikanāda.
ī ibbaranū oḷakoṁba mahāghanakke nīvu kāraṇikarādiri.
intu guru liṅga jaṅgama ondeyallade bhinnabhāvavuṇṭe ?
Basavaṇṇa Cennabasavaṇṇana binnapava mīṟade
bijayaṅgaivudayyā

Kalidēvaradēvā.

My humble salutations, Lord!
Do listen to my prayer!

Basavaṇṇa came to this world
As Guru.

Cennabasavaṇṇa came to this world
As Liṅga.

O Prabhu, you came to this world
As Jaṅgama.

For Basava it is
That bhakti grew.

For Cennabasavaṇṇa it is
That knowledge grew.

For you it is that both
Are embodied in the Absolute.

So, where Guru, Liṅga and Jaṅgama are one,
Where is the room for difference?

Where Basavaṇṇa
And Cennabasavaṇṇa invite,
Do not decline,
But do us the grace to come,
O God Kalidēva!

ಇಂತು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಮಡಿವಾಳತಂದೆಗಳು ಬಿನ್ನಹಂಮಾಡಲು, ಪ್ರಭುದೇವರು ಪ್ರಸನ್ನರಾಗಿ: ನಿತ್ಯ ಬಸವಣ್ಣ, ನಿರಂಜನ ಬಸವಣ್ಣ, ಸಚ್ಚಿದಾನಂದ ನಿತ್ಯ ಪರಿಪೂರ್ಣ ಬಸವಣ್ಣ, ಅಖಂಡಪಿಂಡ ಬಸವಣ್ಣ, ಅನಂತಕೋಟಿ ಬ್ರಹ್ಮಾಂಡಂಗಳಿಗೆ ಆಧಾರರೂಪ ಬಸವಣ್ಣ, ಸಚರಾಚರಂಗಳೆಲ್ಲವ ರಕ್ಷಿಸುವ ಸದ್ಧರ್ಮರೂಪು ಬಸವಣ್ಣ, ಶಿವಾಚಾರಚಕ್ರವರ್ತಿ ಬಸವಣ್ಣ, ಸರ್ವಾಚಾರಸಂಪನ್ನ ಬಸವಣ್ಣ, ಷಡುಸ್ಥಲಬ್ರಹ್ಮ ರೂಪ ಬಸವಣ್ಣ, ಸರ್ವಾಂಗಲಿಂಗಮೂರ್ತಿ ಬಸವಣ್ಣ, ಸ್ವಾನುಭಾವಸಾರೋದ್ಧಾರ ಬಸವಣ್ಣ, ಜಂಗಮಪ್ರಾಣಿ ಲಿಂಗೈಕ್ಯ ಬಸವಣ್ಣ, ಆರೂಢದಾಸೋಹಿ ಬಸವಣ್ಣ, ನಿಸ್ಸಂಗ ನಿಜರೂಪ ಬಸವಣ್ಣ, ಶಿವಸಮಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯ ಬಸವಣ್ಣನೆಂದು ಆ ಬಸವರಾಜ ದೇವರ ಮಹಾತ್ಮೆಯನು ನಾನಾವಿಧದಿಂ ಸ್ತೋತ್ರಮಂ ಮಾಡಿ, ಆ ಪ್ರಭುದೇವರು ತಾವು ನಮಸ್ಕಾರಮಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Cikkadaṇṇāyakaru Maḍivāḷatandegaḷu binnahaṁmāḍalu, Prabhudēvaru prasannarāgi: nitya Basavaṇṇa, nirañjana Basavaṇṇa, saccidānanda nitya paripūrṇa Basavaṇṇa, akhaṇḍapiṇḍa Basavaṇṇa, anantakōṭi bramhāṇḍaṅgaḷige ādhārarūpa Basavaṇṇa, sacarācaraṅgaḷellava rakṣisuva saddharmarūpu Basavaṇṇa, śivācāracakravarti Basavaṇṇa, sarvācārasaṁpanna Basavaṇṇa, ṣaḍusthalabrahmarūpa Basavaṇṇa, sarvāṅgaliṅgamūrti Basavaṇṇa, svānubhāvasārōddhāra Basavaṇṇa, jaṅgamaprāṇi liṅgaikya Basavaṇṇa, ārūḍhadāsōhi Basavaṇṇa, nissaṅga nijarūpa Basavaṇṇa, śivasamayapratiṣṭhācārya Basavaṇṇanendu ā Basavarājadēvara mahātmeyanu nānāvidhadiṁ stōtramaṁ māḍi, ā Prabhudēvaru tāvu namaskāramaṁ māḍuva prastāvada vacana:

When Cennabasavaṇṇa and Father Maḍivāḷa had made their submission, Prabhudēva, being very content, sang the praises of Lord Basavarāja's glory in various ways, to wit: Basavaṇṇa the eternal; Basavaṇṇa the immaculate; Basavaṇṇa the being-consciousness-delight, timeless and all-pervasive; Basavaṇṇa the undivided microcosm; Basavaṇṇa the form of true righteousness, who protects all things that move and do not move; Basavaṇṇa the sovereign ruler of the Śiva-discipline; Basavaṇṇa enriched with all kinds of practice; Basavaṇṇa, embodiment of Brahma through attainment of the six sthalas; Basavaṇṇa whose entire body is Liṅga; Basavaṇṇa the redeemer of the essence of Self-experience; Basavaṇṇa one with Liṅga and having Jaṅgama as his breath; Basavaṇṇa who at the highest height is still a servant; Basavaṇṇa the form of the Real, without attachment; Basavaṇṇa the founder-teacher of the Śiva faith—and made obeisance to him himself:

೮೨

ಆಯತದಲ್ಲಿ ಪೂರ್ವಾಚಾರಿಯ ಕಂಡೆ.
ಸ್ವಾಯತದಲ್ಲಿ ಪೂರ್ವಾಚಾರಿಯ ಕಂಡೆ.
ಸನ್ನಹಿತದಲ್ಲಿ ಪೂರ್ವಾಚಾರಿಯ ಕಂಡೆ.
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ಪೂರ್ವಾಚಾರಿ ಸಂಗನಬಸವಣ್ಣನ ಶ್ರೀಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

āyatadalli pūrvācāriya kaṇḍe.
svāyatadalli pūrvācāriya kaṇḍe.
sannahitadalli pūrvācāriya kaṇḍe.
Guhēśvaraliṅgadalli
pūrvācāri Saṅganabasavaṇṇana śrīpādakke namō namō
embenu.

I found my ancient teacher
In What is Come.

I found my ancient teacher
In What is Made One's Own.

I found my ancient teacher
In What Inhabits One.

Hail! I say to Thy holy feet,
My ancient teacher Saṅgana Basavaṇṇa,
Abiding in Guhēśvaraliṅga!

೮೩

ಮತ್ತಂ,

ಗುರುಸ್ಥಲ ಲಿಂಗಸ್ಥಲ ಜಂಗಮಸ್ಥಲ ಪ್ರಸಾದಿಸ್ಥಲವಡಗಿದ
ಕರಸ್ಥಲವಿನ್ನಾರಿಗೆ ಸಾರಿತ್ತು?
ನಿರ್ವಂಚಕತ್ವದ ನಿತ್ಯ ನಿಜಸ್ಥಲವಾದ
ಭಕ್ತಿಸ್ಥಲವಿನ್ನಾರಿಗೆ ಸಾರಿತ್ತು ಬಸವಣ್ಣಂಗಲ್ಲದೆ?
ಗುಹೇಶ್ವರಾ,
ನಿಮ್ಮ ಶರಣ ಸಂಗನಬಸವಣ್ಣನ ಮಱೆಯ ಹೊಕ್ಕು ನಾನು ಬದುಕಿದೆನು!

mattaṁ,

gurusthala liṅgasthala jaṅgamasthala prasādisthalavaḍagida
karasthalavinnārige sārittu?
nirvañcakatvada nitya nijasthalavāda
bhaktisthalavinnārige sārittu Basavaṇṇaṅgallade?
Guhēśvarā,
nimma śaraṇa Saṅganabasavaṇṇana maṛeya hokku nānu
badukidenu!

Again:

Who else has found
The Gurusthala, Liṅgasthala,
Jaṅgamasthala and Prasādasthala,
Embodied in the Liṅga on the palm?

Who else but Basavaṇṇa
Has found
The Bhaktasthala,
Clear of deceit, the abode
Of sempiternal Truth?

O Guhēśvara,
I've sought harbour in
Your śaraṇa Saṅgana Basavaṇṇa,
And I am saved!

೮೪

ಮತ್ತಂ,

ಕುಲದೊಳಗೆ ಹುಟ್ಟಿ ಕುಲವ ಬೆರಸದೆ
ತನ್ನ ನಿಲವ ಬಲ್ಲಿದಿಪ್ಪರಾರು ಹೇಳಾ?
ಹಬ್ಬಿದ ಮೂಱು ಬೆಟ್ಟಕ್ಕೆ ತನ್ನ ಮನವ ಹಬ್ಬಲೀಯದೆ,
ಲಿಂಗಜಂಗಮಕ್ಕೆ ಸವೆಸಿ ಸ್ವಯಲಿಂಗವಪ್ಪವರಿನ್ನಾರು ಹೇಳಾ?

ಸ್ವಯೋ ಲಿಂಗ. ಸ್ವಯೋ ಶರಣ, ಸ್ವಯೋ ಭೋಗವೆಂದುದಾಗಿ,
ಗುಹೇಶ್ವರಾ,
ನಿಮ್ಮ ಶರಣ ಸಂಗನಬಸವಣ್ಣಂಗೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

mattaṁ,
kuladoḷage huṭṭi kulava berasade
tanna nilava balidipparāru hēḷā?
habbida mūru beṭṭakke tanna manava habbalīyade,
liṅga jaṅgamakke savesi svayaliṅgavappavarinnāru hēḷā?
svayō liṅga, svayō śaraṇa, svayō bhōgavendudāgi,
Guhēśvarā,
nimma śaraṇa Saṅganabasavaṇṇaṅge namō namō eṁbenu.

Again:

Tell me who is there,
Born in this world but not of it,
That mounted to his fullest height?

Tell me who it is
That did not spread his mind
Unto the far-flung triple mount,
That spent himself for Liṅga and Jaṅgama
And has become the Liṅga himself.

O Guhēśvara, I say hail!
To your śaraṇa Saṅgana Basavaṇṇa,
Who is
Himself the Liṅga,
Himself a śaraṇa,
Himself the Grace divine.

೮೫

ಮತ್ತಂ,
ತನುವ ಗೆಲಲಱಿಯದೆ, ಮನವ ಗೆಲಲಱಿಯದೆ, ಧನವ ಗೆಲಲಱಿಯದೆ
ಭ್ರಮೆಗೊಂಡಿತ್ತು ಲೋಕವೆಲ್ಲವು.
ತನುವ ದಾಸೋಹಕ್ಕೆ ಸವೆಸಿ, ಮನವ ಲಿಂಗಧ್ಯಾನದಲ್ಲಿ ಸವೆಸಿ,
ಧನವ ಜಂಗಮದಲ್ಲಿ ಸವೆಸಿ ಗೆಲಬಲ್ಲರೆ
ಸಂಗನಬಸವಣ್ಣನಲ್ಲದೆ ಮತ್ತಾರನು ಕಾಣೆ.
ಗುಹೇಶ್ವರಾ,
ನಿಮ್ಮ ಶರಣ ಸಂಗನಬಸವಣ್ಣಂಗೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

mattaṁ,
tanuva gelalaṟiyade, manava gelalaṟiyade, dhanava gelalaṟiyade
bhrameyoṇḍittu lōkavellavu.
tanuva dāsōhakke savesi, manava liṅgadhyānadalli savesi,
dhanava jaṅgamadalli savesi gelaballare
Saṅganabasavaṇṇanallade mattāranu kāṇe.
Guhēśvarā,
nimma śaraṇa Saṅganabasavaṇṇaṅge namō namō enutirdenu.

Again:

Unable to control the flesh,
Unable to control the mind,
Unable to control the wealth,
The whole world whirls in senselessness.

Besides Saṅgana Basavaṇṇa I see none
Who spent his body in service,
His mind in meditation on the Liṅga,
His wealth for Jaṅgama.

O Guhēśvara,
I keep saying hail, O hail!
To your śaraṇa
Basavaṇṇa.

೮೭

ಮತ್ತಂ,
ಬಯಲ ಮೂರ್ತಿಗೊಳಿಸಿದನೊಬ್ಬ ಶರಣ.
ಆ ಮೂರ್ತಿಯಲ್ಲಿ ಭಕ್ತಿಸ್ಥಾಯತವ ಮಾಡಿದನೊಬ್ಬ ಶರಣ.
ಆ ಭಕ್ತಿಯನೆ ಸುಜ್ಞಾನಮುಖವ ಮಾಡಿದನೊಬ್ಬ ಶರಣ.
ಆ ಸುಜ್ಞಾನವನು ಲಿಂಗಮುಖವಾಗಿ ಧರಿಸಿದನೊಬ್ಬ ಶರಣ.
ಆ ಲಿಂಗವನೆ ಸರ್ವಾಂಗದಲ್ಲಿ ವೇಧಿಸಿಕೊಂಡನೊಬ್ಬ ಶರಣ.
ಆ ಸರ್ವಾಂಗವನೆ ನಿರ್ವಾಣಸಮಾಧಿಯಲ್ಲಿ ನಿಲಿಸಿದನೊಬ್ಬ ಶರಣ.
ನಾನು ನಿರ್ವಾಣದಲ್ಲಿ ನಿಂದು ಅಗಮ್ಯನಾದೆನೆಂದರೆ,
ಭಕ್ತಿಕಂಪಿತನೆನಿಸಿ ಎನ್ನ ತನ್ನಲ್ಲಿಗೆ ಬರಿಸಿಕೊಂಡನೊಬ್ಬ ಶರಣ.
ಗುಹೇಶ್ವರಾ,
ನಿಮ್ಮ ಶರಣ ಸಂಗನಬಸವಣ್ಣನ ಶ್ರೀಪಾದವ ಕಂಡು ಶರಣೆಂದು ಬದುಕಿದೆನು !

mattaṁ,
bayala mūrtigoḷisidanobba śaraṇa.
ā mūrtiyalli bhaktisvāyatava māḍidanobba śaraṇa.
ā bhaktiyane sujñānamukhava māḍidanobba śaraṇa.
ā sujñānavanu liṅgamukhavāgi dharisidanobba śaraṇa.
ā liṅgavane sarvāṅgadalli vēdhisikoṇḍanobba śaraṇa.
ā sarvāṅgavane nirvāṇasamādhiyalli nilasidanobba śaraṇa.
nānu nirvāṇadalli nindu agamyanādenendare,
bhaktikaṁpitanenisi enna tannallige barisikoṇḍanobba śaraṇa.

Guhēśvarā,
nimma śaraṇa Saṅganabasavaṇṇana śrīpādava kaṇḍu śaraṇendu badukidenu !

Again:

He is the śaraṇa who gave Form to the Void;
He that instilled devotion in that Form
And turned devotion towards the Light.
He that caught Light and turned it towards Liṅga;
He that made Liṅga permeate his being,
And set his being in an empty trance...

If I am a mystery, standing in a trance,
It's he who cast upon me the spell
Of his devotion and drew me to himself.

O Guhēśvara, I have seen
Thy śaraṇa Saṅgana Basavaṇṇa's holy feet
And, having done obeisance, I am saved!

ಇಂತು ಪ್ರಭುದೇವರು ಪ್ರಸನ್ನರಾಗಿ ಬಸವರಾಜದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡುತ್ತಿರಲು, ಆ ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru prasannarāgi Basavarājadēvara stōtramaṁ māḍuttiralu, ā Basavarājadēvaru Prabhudēvara stōtramaṁ māḍuva prastāvada vacana :

The vacana which tells how, as Prabhudēva, being well pleased, had sung the praises of Lord Basavarāja, the latter in his turn sang Prabhudēva's praises:

೮೭

ಕಾಲಿಲ್ಲದೆ ನಡೆವನು, ಕೈಯಿಲ್ಲದೆ ಹಿಡಿವನು, ಕಣ್ಣಿಲ್ಲದೆ ನೋಡುವನು ಸಹಜವಾಗಿ.
ಮೈಯಿಲ್ಲದ ಬಣ್ಣ, ಮಥನವಿಲ್ಲದ ಕೂಟ !
ಅಲ್ಲಿ ಸೈವೆಱಿಗಾಗಿ ಶಿಲೆಯ ಮೇಲೆ ಒಡಲು ತನ್ನನಱಿಯದು,
ಒಡಲ ತಾನಱಿಯನು.
ಬಿಡದೆ ಎನ್ನ ಬೆಂಬತ್ತಿ ಬಂದ ಪರಿಯ ನೋಡಾ !
ಜಡವಿಡಿದ ಎನ್ನ ಕಾಯದ ಕಳವಳವ ತಿಳುಹಲೆಂದು
ಅಡಿಗಡಿಗೆ ಅನುಭಾವವ ತೋಱುತ್ತೈದಾನೆ !
ಕುಳ್ಳಿತ್ತೆಡೆಯಲ್ಲಿ ಕುಂಟ, ನಿಂದಿದ್ದೆಡೆಯಲ್ಲಿ ಹೆಳವ.
ಎಲ್ಲಿ ನೋಡಿದಡಲ್ಲಿ ಪರಿಪೂರ್ಣನು.
ಮೆಲ್ಲಮೆಲ್ಲನೆ ಒಳಗನೊರೆದು ತೋಱುತ್ತೈದಾನೆ.
ಬಲ್ಲವರೆಲ್ಲಾ ಬದುಕಿ ಎಂದು
ಝಲ್ಲರಿಯ ಮೇಲೊಂದು ಬೆಳುಗೊಡೆಯ ಹಿಡಿದು,
ಬಲ್ಲಿದನಾನೆಯ ತಡೆದು ನಿಲಿಸಬಲ್ಲನು.
ಕೂಡಲಸಂಗಮದೇವರ ಮಹಾಮನೆಯಲ್ಲಿ
ಪ್ರಭುದೇವರ ಮಱಿಯ ಹೊಕ್ಕು ಬದುಕಿದೆನು !

kālillade naḍevanu, kaiyillade hiḍivanu; kaṇṇillade nōduvanu sahajavāgi.
maiyillada baṇṇa, mathanavillada kūṭa!
alli saiveṟagāgi śileya mēle oḍalu tannanaṟiyadu,
oḍala tānaṟiyanu.
biḍade enna bembatti banda pariya nōḍā!
jaḍaviḍida enna kāyada kaḷavaḷava tiḷuhalendu
aḍigaḍige anubhāvava tōṟuttaidāne!
kuḷḷitteḍeyalli kuṇṭa, nindiddeḍeyalli heḷava.
elli nōḍidaḍalli paripūrṇanu.
mellamellane oḷaganoredu tōṟuttaidāne.
ballavarellā baduki endu
jhallariya mēlondu beḷugoḍeya hiḍidu
ballidanāneya taḍedu nilisaballanu.
Kūḍalasaṅgamadēvara mahāmaneyalli
Prabhudēvara maṟeya hokku badukidenu!.

This is his real nature: he walks
Without feet; he holds without hands;
Sees without eyes.

Colour without body, fusion without friction,
There, on the summit, all entranced,
His body knows not him, nor he his body.

Look, how he has come in pursuit of me
Relentlessly!

To purge the tremor of the flesh
Caught up in grossness, he is showing,
At every step, the mystic Path!

He is a cripple when he sits;
And where he stands, he limps!

He is pervasive wheresoever you look...

With gentle steps he comes
To search into, and so reveal, your heart.

Bidding the knower live, he holds
Over the tassels a white sunshade;
The mighty one checks the elephant to a stop.

I have sought harbour in Prabhudēva
In the Great House of Kūḍala Saṅgama,
And I am saved!

ಲಲ

ಮತ್ತಂ,
ಆದಿಯನಱಿಹಿದ; ಅನಾದಿಯ ತೋಱಿದ.
ಇಹವ ಕೆಡಿಸಿದ; ಪರವ ನಿಲಿಸಿದ.
ಘನವ ತೋಱಿದ; ಮನವ ಸರಿಸವಿಟ್ಟ.
ಅನುವ ತೋಱಿ, ಆಯತವ ಮಾಡಿ,
ತನುವ ಮಱೆಸಿ, ಮಹವನಱಿಪಿದ.
ಹಿಂದಣ ಪೂರ್ವಾಶ್ರಯವ ಹಿಂದುಮಾಡಿ ತೋಱಿ,
ಮುಂದಣ ಗತಿಯ ಸಂದೇಹವ ಬಿಡಿಸಿದ.
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ
ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು !

mattaṁ,
ādiyanaṟuhida ; anādiya tōṟida.
ihava keḍisida ; parava nilisida.
ghanava tōṟida; manava sarisaviṭṭa.

anuva tōṛi, āyatava māḍi,
tanuva maṛesi, mahavanaṛupida.
hindaṇa pūrvāśrayava hindumāḍi tōṛi,
mundaṇa gatiya sandēhava biḍisida.
Kūḍalasaṅgamadēvaralli
Prabhudēvara śrīpādakke namō namō enutirdenu!

Again:

He hath expounded the Begun,
Revealed the Unbegun.

He hath uprooted the Here,
And the Hereafter planted firm.

He has revealed the Absolute,
And kept the mind serene.

The Being he unveiled
And brought it out to me;
Drew over the body forgetfulness,
Revealing the Light.

Having pushed back the bygone past,
He cleared all doubts
About the progress yet to be.

I keep saying hail, O hail!
To Prabhudēva's holy feet,
Abiding in Lord Kūḍala Saṅgama!

ಮತ್ತಂ ಸ್ತೋತ್ರದ ಪದಂಗಳು:

ರಾಗ: ಗುಜ್ಜರಿ

ಗುರುಚರಣವೆ ಗತಿ ಗುರುಚರಣವೆ ಮತಿ
ಗುರುಶಬ್ದ ಪರುಷ ಪಾವನವೆನಗೆ
ನ ಗುರೋರಧಿಕಂ ನ ಗುರೋರಧಿಕಂ
ನ ಗುರೋರಧಿಕಂ ಎನುತಿರ್ದವು ಶ್ರುತಿ ಪಲ್ಲವಿ

ಜಾತನಲ್ಲ ಅಜಾತಜನಿತನಲ್ಲ
ಖೇಚರನಲ್ಲ ಭೂಚರನಲ್ಲ
ಆಚರಿಸುವನಲ್ಲ ಅನ್ಯಸುಖಿಂಗಳ
ಭ್ರಾಂತನಲ್ಲದ ನಿಭ್ರಾಂತ ಲಿಂಗೈಕ್ಯನು ೧

ಯತ್ರ ತತ್ರ ಶಿವತತ್ತ್ವಸಾಧಕನಲ್ಲ
ಅಷ್ಟತನುಮೂರುತಿಯಲ್ಲ
ಅಷ್ಟಮದಂಗಳ ಮೆಟ್ಟಿ ನಿಲಿಸಿದ
ಅಷ್ಟದಳಕಮಲಪೂಜಿತ ನೀನೆ ೨

ಆಕಾರ ನಿರಾಕಾರ ಸಾಕಾರ ಸನುಮತನು
ಮಾಕರಿಸುವನಲ್ಲ ಮನದಿಚ್ಛೆಗೆ
ಆಕಾರ ನಿರಾಕಾರ ಸಾಕಾರ ಸನುಮತನು
ವಿಕಾಂತದೊಳಿಪ್ಪ ನಿಜಸ್ವರೂಪಂಗೆ ೩

ಜೀವ ಜೀವ ಜೀವಾದಿಗಳೊಳಗಣ
ಅನ್ಯ ಭಿನ್ನ ಭಾವಕನಲ್ಲ
ಸಮಸ್ತವಾದ ಸಮಸುಖಿಭೋಗಿ
ಅಣು ರೇಣು ಸ್ಥೂಲ ಸೂಕ್ಷ್ಮ ಭರಿತನು ನೀನೆ ೪

ಭೃಂಗ ಕುಸುಮಪರಿಮಳಕೆಱಿಗುವಂತೆ
ಲಿಂಗ ಸಂಗ ಸುಖ ನಿರ್ಲೇಪಾ
ಅಂಗ ಲಿಂಗ ಸಂಗವಾಗಿಪ್ಪ ಶಿವಯೋಗಿ
ಸಂಗ ಕೂಡಲಸಂಗನಲ್ಲಿ ಪ್ರಭುದೇವಾ ೫

ಅಂತು ಪದಸಹ ವಚನ: ೯೩

Mattaṁ stōtrada padaṅgaḷu:

rāga : gujjari

gurucaraṇave gati gurucaraṇave mati
guruśabda paruṣa pāvanavenage
na gurōradhikaṁ na gurōradhikaṁ
na gurōradhikaṁ enutirdavu śruti *pallavi*

jātanalla ajātajanitanalla
khēcaranalla bhūcaranalla
ācarisuvanalla anyasukhaṅgaḷa
bhrāntanallada nibhrānta liṅgaikyanu *1*

yatra tatra śivatattvasādhakanalla
aṣṭatanumūrutiyalla
aṣṭamadaṅgaḷa meṭṭi nilisida
aṣṭadaḷakamalapūjita nīne 2

ākāra nirākāra sākāra āanumatanu
mākarisuvanalla manadicchege
ākāra nirākāra sākāra sanumatanu
ēkāntadoḷippa nijasvarūpaṅge 3

jīva jīva jīvādigaḷoḷagaṇa
anya bhinna bhāvakanalla
samastavīda samasukhabhōgi
aṇu rēṇu sthūla sūkṣma bharitanu nīne 4

bhṛṅga kusumaparimaḷakeṛaguvante
liṅga saṅga sukha nirlēpā
aṅga liṅga saṅgavāgippa śivayōgi
saṅga Kūḍalasaṅganalli Prabhudēvā 5

antu padasaha vacana: 93

Again, the songs of praise:

The Guru's feet my goal is and my ground,
His word is holy, an alchemic stone.

The Scriptures everywhere declare:
'Greater than the Guru there is naught'.

Unborn, nor born of the Unborn;
Not winged nor a walking thing;
Above all action thou nor caught
In the allurements of alien joys;
Above illusion, one with God.

Thou dost not rove about in quest
Of the high Śiva principle.

No eightfold body is thy form;
Master art thou of the eightfold pride
Lord of the eight-leaved lotus-bloom.

Or formless or with form, the same;
Impervious to curiosity.

Or formless or with form, the same,
Dwelling alone in thy real self.

Reluctant to distinguish in all life
Between one being and another one.

Enjoying equally all manner of things,
Pervading mote or atom, subtle or gross;

As the bee swooping for the flower's scent,
Enjoying, unattached, the bliss
Flowing from union with the Liṅga.

A Śivayōgi, in thyself become
A harmony of human and divine—
Prabhudēva, one with Kūḍala Saṅgama.

ಇಂತೀ ಶ್ರೀಮತ್‌ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ಪ್ರಭು ಕಲ್ಯಾಣಕ್ಕೆ ಬಂದ ಸಂಪಾದನೆಗಂ
ಪಂಚಮೋಪದೇಶಂ ಸಮಾಪ್ತಂ
ಅಂತು ವಚನ ೩೯೫ಕ್ಕಂ ಮಂಗಳಮಹಾ

ಶ್ರೀ

intī śrīmatsakalagaṇa purātanaroḷ Prabhudēvaru
mahānubhāvasadgōṣṭhiyaṁ māḍida śūnyasaṁpādaneyoḷ
Prabhu Kalyāṇakke banda saṁpādanegaṁ
pañcamōpadēśaṁ samāptaṁ
antu vacana 395kkaṁ maṅgaḷamahā

Śrī

Thus ends
The fifth of the mystic discourses
of the *Śūnyasaṁpādane*
—chapter dealing with Prabhu's arrival at Kalyāṇa—
held by Prabhu with the venerable Saints.

Thus it ends auspiciously with Vacana No. 395.

VI

MARUḶUSAṄKARADĒVA

Maruḷuśaṅkaradēva, one of the foremost among the Śiva-śaraṇas, hails from Barbara[1] according to one account; according to another, from Kaliṅga,[2] (modern Orissa). We know practically nothing about his life prior to his coming to Kalyāṇa; we find, however, an interesting account in the "Bhairavēśvara Kāvyada Kathāmaṇi Sūtraratnākara" of the latter part of his life. It includes a story which brings out very graphically the importance of Prasāda. The story runs as follows:

There lived a saint, Naisara by name, at Kaṇputtūr in the Barbara country. He had renounced the world and was staying on the outskirts of the town maintaining himself on alms. One day it so happened that a badly wounded dog came near his hermitage. Naisara could not stand the tragic sight of the dying dog. He took pity on him and gave him food on a leaf-plate. The dog ate the food all right, but immediately dropped dead on the spot. However, as a result of eating the consecrated food, the dog was blessed with birth in the ruling family of Kaṇputtūr. While he ruled there under the name of Siriya Cōḷa he could recall the events of his past life. So he came to the saint to show his gratitude, bowed to him and related his past history, adding that it was owing to the Prasāda he had received from Naisara that he had become king. Immediately the saint asked who it was that gave him rebirth and his present position. The king replied it was Nīlakaṇṭhēśvara, the god of the place. As Naisara could not believe this, he along with the king went to the temple of Nīlakaṇṭhēśvara to ascertain

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1. SSC, Pt. III. pp. 219 & 256.
   The geographical identification of Barbara with any of the fifty-six well-known regions of ancient India is not possible. Dr. P. G. Halakatti, however, seems to locate it in Afghanistan. Therefore he assumes that Maruḷuśaṅkara hails from Afghanistan.
2. A. CBP, Ch. LVII. 55, pp. 669.
   B. KKC, Vol. I. p. 210.
   This work mentions that Maruḷuśaṅkara was also known as Ujjeniya Maruḷudēva. (KKC. Vol. I. p. 201.)

whether this was true. When he learnt it was, the saint was very angry with God Nīlakaṇṭhēśvara for giving rebirth to one who had eaten the gift of grace. For it was his confirmed conviction that one who partakes of Prasāda will never be born again. So Naisara hit the Liṅga with his staff because he had done a foolish thing in giving rebirth to a Prasādi. Nīlakaṇṭhēśvara was then forced to admit that it was done to show to the world the great significance of Prasāda, and he bestowed on both the giver and the receiver the liberation that transcends the bonds of birth and death. From the same work, "Bhairavēśvara Kāvyada Kathāmaṇi Sūtraratnākara", we learn that Maruḷuśaṅkara heard the story and came to Kalyāṇa to reveal the significance of Prasāda.

With regard to the latter part of Maruḷuśaṅkara's life we tread on safer ground, for enough material is available in Vīraśaiva literature with regard to his life at Kalyāṇa. The accounts given by Cāmarasa in his "Prabhuliṅgalīle[1]," and by Harīśvara in his "Prabhudēvara Purāṇa[2] are almost similar to the account we find in "*Śūnyasaṁpādane*". Attracted by the great religious movement started by Basavaṇṇa, Maruḷuśaṅkara came to Kalyāṇa and stayed there twelve years, and, according to Cāmarasa, at the Pit of Gifts—Prasāda Kuṇḍa—where the food left over by the śaraṇas was piled: the food which was most sacred, which could destroy all sins and do away with the fear of the cycle of births. People coming to Basavaṇṇa's palace must have seen him, but no one took notice of him. The reason is, perhaps, that he was in the guise of a simpleton, to which Cāmarasa bears witness by referring to his "maruḷa vēṣa"[3]. We know for certain that Maruḷuśaṅkara was no ordinary human being. He was a Gaṇēśvara—a member of the chief cohorts of saints. It may safely be assumed that even before his coming to Kalyāṇa he had been sufficiently well-versed in Vīraśaiva lore. That he was deeply versed in the Prasāda lore needs no elaboration, since he could experience the Divine Grace in the crumbs of the śaraṇas.

Though we are told that he always stayed away from the religious activities and metaphysical discourses that were constantly

1. Vide Ch. 15 complete, pp. 181-188.
2. Vide Ch. 7. Verses 268-272. pp. 252-53.
3. PLL, Ch. 15. Verse 5. p. 183.

going on, it would not be wrong to suppose that he did attend at least some of the meetings and was benefited by them. Maruḷuśaṅkara's appraisal of the various śaraṇas makes it explicit that he was in touch with the great personalities and their activities, though himself remaining unnoticed. Prabhu's words, comparing him to a ruby dropped on the road or to an alchemic stone mistaken for an ordinary stone, clearly bring out the fact that Maruḷuśaṅkara, though a great saint, was unheeded even by men of vision like Basavaṇṇa, Cennabasavaṇṇa and others. The curious thing is that even Basavaṇṇa, who day and night yearned for the coming of śaraṇas to his house, could not recognise the greatness of this śaraṇa. To the discerning eyes of Prabhu, however, he was a 'wonder of wonders', a 'miracle'. When this truth was revealed and driven home to the śaraṇas, they were all struck with profound awe and astonishment. The songs of praise coming from Basavaṇṇa, Cennabasavaṇṇa, Appaṇṇa, Maḍivāḷayya and Bācarasa not only clearly point to his great stature as a saint, but throw into relief his outstanding eminence as a Prasādi. On the other hand, the experiences which he himself recounts throw light on his mystical achievements.

The one thing, perhaps, which Maruḷuśaṅkara stood in need of was the art and knowledge to attain the principle of Śūnya. This is exactly what Prabhu did for him. The account which relates that his body, breath, mind, consciousness and all were merged in the Absolute Void speaks volumes for what Prabhudēva did for him. This final incident in the life of the great saint may be easily disputed. But when we take into consideration the example of Prabhudēva, who is believed to have lived an ethereal existence, and the examples of Ghaṭṭivāḷayya, Bontādēvi and others who attained the Void without leaving any remains of the body, such an event does not seem outside the range of possibility.

Maruḷuśaṅkaradēva's experiences have found expression in Vacanas which are of great aesthetic value. Besides those we find in the "*Śūnyasaṁpādane*" he has some more to his credit. He also wrote the "Prabhudēvara Kanda" which consists of one hundred and thirty-five verses in the Kanda metre. These verses generally end with the refrain "Parama Prabhuve" and are also of high poetic value.

INTRODUCTION

to the

SAṀPĀDANE OF MARUḶUṠAṄKARADĒVA

Basavaṇṇa's devout heart is bursting with love and joy. He must sing hymns of praise of the great Prabhu. The songs come straight from his heart and go straight to the heart of the Jaṅgama. Prabhudēva is mightily pleased and with great joy moves slowly towards Basavarāja's palace in the midst of a throng of Pramathas. engaged in high discussions and triumphal shouts, "Hurrah!" "Hurrah!" Just in front, in the courtyard, there comes the Pit of Gifts containing the crumbs of food left over by the Śaraṇas. Maruḷuśaṅkara, who lived in it, sees the throng and the person of Prabhudēva, and slowly starts from the Pit. Gūḷūra Siddhavīraṇṇa points out in vivid detail Maruḷuśaṅkara's movements:

"As the shoots of the mango-tree come out with the advent of spring breezes; as in the Swāti days of the rainy season the pearl-oyster in the sea is seen though still in the sea; as the needle, glad to see the lodestone, rises slowly from its place; as the Śivayōgi who has forgotten his body in the rapture of Śivayōga and presses the holy feet of Śiva to his eyes when Śiva appears before him; as the sea comes moving, swelling forward slowly at the rise of the full moon."

This is how Maruḷuśaṅkara moves towards Prabhudēva. Though, perhaps, the whole throng observes the approach of Maruḷuśaṅkara, no one cares to see who he is. It is Prabhudēva alone who could recognises his eminence; to all else, perhaps, Maruḷuśaṅkara, as the epithet suggests, passes for a simpleton. Prabhudēva's movement is immediately arrested at the sight. He checks his praises of Basavaṇṇa and says, "Look you, Saṅgana Basavaṇṇa, I have seen a wonder."

Basavaṇṇa is completely taken aback. He wonders if there can be a greater wonder than Prabhu, the God of gods; can there be a sandal tree above a sandal tree or an alchemic stone above alchemic stone? Basavaṇṇa prays Prabhudēva to tell him the wonder he has seen. The latter has been so deeply struck by the grandeur

of Maruḷuśaṅkara's personality that he sees in him the gentle Sun hiding behind the heaven of heavens—the divine Light of Liṅga undisturbed by the winds. Maruḷuśaṅkara is just "a creaking frame shorn of all raiment;" but what a divine splendour behind the frame! No one noticed the ruby dropped on the road; everyone took this alchemic stone for just an ordinary stone. Prabhudēva reveals the identity of Maruḷuśaṅkara to Basavaṇṇa in these words:

Could you not recognise
The Liṅga who abides
Beside your courtyard gate?

O Saṅgana Basavaṇṇa,
In Guhēśvaraliṅga behold
The way Maruḷuśaṅkaraliṅga,
The disembodied good companion,
The Undivided Brahma,
Has his abode
In the pit where all gifts are heaped.

Lord Maruḷuśaṅkara has been staying for twelve long years in the Pit of Gifts of the śaraṇas eating what he could pick of the gifts. Because he has screened his true nature no one could unravel his secret. Having dedicated his mind and body to the Supreme, he has lodged himself in the Formless. He has become one with the Grace Divine which is the source of all beings:

He who has
Prasāda for his breath;
He who has
Prasāda for his body;
He who has
Prasāda for his Light;

He who has
Prasāda for his Meditation—
He is the Prasāda
Who enjoys what first
The Liṅga has enjoyed;
He the true partaker
In Guhēśvaraliṅga.

At this stage Maruḷuśaṅkara cheerfully steps forward, makes his obeisance to Prabhudēva and submits:

Hail, hail, O save me, save!

I waited, Lord,
Even as the baby waits
Nine months in the womb:

O Lord, today my birth
Has at last borne fruit!

O śuddha siddha prasiddha prasanna Prabhu
Śāntacennamallikārjuna Lord,
By Basavarāja's mercy I
Have seen Prabhudēva's face
And I am saved!

Thine is the grace, it's Thine!...
To all the mighty saints
I humbly bow.

How long and earnest has been Maruḷuśaṅkara's pining for the arrival of Prabhudēva! Now that he has come to Kalyāṇa, Maruḷuśaṅkara feels that his worldly bonds are broken. His ignorance is swept away. The delusion of his mind has completely disappeared. He voices his experience:

The Light Divine, eternal, without stain,
Has shone at last.

As Lord Maruḷuśaṅkara offers his salutations and narrates to Prabhu what changes have been effected in him at the mere sight of the great Jaṅgama, Prabhudēva relates Maruḷuśaṅkara's spiritual eminence to Basavarāja. He is just like the mysterious thread that moves the pupil of the eyes, and the soft glow hidden in gold that suddenly shines forth. He is Void without self-awareness, the Light that transcends Light. This is the unique stature of Maruḷuśaṅkara. But naturally Maruḷuśaṅkara shrinks back from the praises of the towering personality that Prabhu is. A servant can never match the master. It is Prabhudēva, he feels, that has come to alchemise the base metal. It is because of him that he has attained his present state.

He submits that his attainment should be no matter for wonder. It is not surprising if a person throws away his staff leaning on a mountain, or if a hero enters the battlefield with his life insured. He attributes all his achievements to his reliance on Prabhu all along.

Basavaṇṇa, we find, is overcome with regret and is trembling with grief to think that when a śaraṇa who has attained the Union has been staying in his courtyard so long, he could not recognise his magnitude. How is it that he has been so careless and unobservant? Because he has been subject to the deceptions of the body, caught in the web of the world, clinging to pomp and show and misled, that he failed to see the presence of a śaraṇa of such a stature. He compares his piety to a person who observes a thousand austerities and founders on adultery. "The śaraṇa," he reflects, "has come to save me and is staying in my courtyard, but I could not recognise him. My bhakti has been like a person who leaves the ferry in mid-stream. I am lost, completely lost." The greatness of the śaraṇas can only be seen when time is ripe," observes Prabhudēva. Is it not an eternal truth that greatness, to be recognised, requires a ripened mind and heart? If we recall the first instance of negligence on Basavaṇṇa's part, in not recognising and welcoming the great Prabhu, we see how remorse must have been piled upon remorse in his heart.

Though Basavaṇṇa is downcast with grief and remorse, Maruḷuśaṅkara knows full well Basavaṇṇa's spiritual height. He hails him as a divine being. He exclaims:

> Therefore,
> The horrors of all Hell to him
> Who says
> Basavaṇṇa is a mortal man!
>
> O śuddha siddha prasiddha prasanna Prabhu
> Śāntacennamallikārjunadēva,
> Thou alone know'st
> The greatness of Thy śaraṇa Basavaṇṇa:
> But how can I?
> Thy mercy! show Thy mercy, Lord!

Basavaṇṇa bursts into praise of Maruḷuśaṅkara. According to him, his eyes are free from dotage. His body is rid of illusion and

his mind knows no pride. He is not aware of the existence or non-existence of the body. He is rich in gifts of grace of Liṅga and Jaṅgama. He has grown a part of the Absolute. But he has clouded the world's eyes with the mist of Māyā.

At this point Cennabasavaṇṇa comes forward with his account of the majesty of Lord Maruḷuśaṅkara. He says:

His body he gave to discipline;
His discipline to body too;
So he became the prasādi
Of Ācāraliṅga.

To Liṅga he has given his breath,
And to that breath the Liṅga too;
So he became the prasādi
Of Prāṇaliṅga.

Because the spirit of service alone
Can break the pride of body consciousness,
To Liṅga and Jaṅgama he's given his all;
So he became the prasādi
Of Liṅga and Jaṅgama.

For twelve long years, beside the pit
Wherein your gifts are piled,
Vowed to pick up the crumbs that fall
Within the courtyard of
Your true śaraṇas,
He has remained a beggar for Grace.

Look you, Saṅgana Basavaṇṇa,
Before Kūḍala Cennasaṅgama I say,
Because of you I've seen
The great and glorious feet
Of Maruḷuśaṅkara,
And I am saved.

Cennabasavaṇṇa further points out that Maruḷuśaṅkara has pursued and attained the Ultimate Reality and has made himself a great Prasādi. In these words Cennasabavaṇṇa strikes the the key-note of Maruḷuśaṅkara's life. It may be noted that Maruḷuśaṅkara's words glorifying Cennabasavaṇṇa as the "Sovereign

King" of the well-known six Sthalas bring out the significant role Cennabasavaṇṇa played in the great religious movement started by Basavaṇṇa.

Regarding the marvellous achievements of Maruḷuśaṅkara in ther ealm of mystic experience, Siddharāmayya, Haḍapada Appaṇṇa, Maḍivāḷayya and Kinnara Bommaṇṇa have their own observations to make. According to Siddharāmayya,

> He is not the form of the Begun;
> Nor the Unbegun's
> Utter vacuity!
> He's disembodied in the body still!
>
> Look you, Kapilasiddhamallikārjuna,
> I've, through Prabhu's and Basavaṇṇa's grace,
> Beheld the majesty
> Of Maruḷuśaṅkaradēva,
> Who has entered into union with
> The Absolute State,
> And I am saved!

In the words of Haḍapada Appaṇṇa,

> How could I describe, O Lord,
> Him who is
> Exceedingly content,
> Rapt in Liṅga's embrace,
> Unconscious how the ages lapse or stay,
> Perceiving in his mind nor night nor day?

Then follows Maḍivāḷayya's applause:

> O Kalidēva Lord,
> I've, by the grace of Basavaṇṇa,
> Beheld the majesty
> Of Maruḷuśaṅkara, who is himself
> The Light of lights,
> The splendour of the Absolute,
> And I am saved.

Last but not least comes the appraisal of Kinnara Bommayya:

Shall I say He's Form? Formless is he!
Shall I say formless? He's beyond that too!
Look you, Saṅgana Basavaṇṇa,
I've, by your grace, beheld
The image of Maruḷuśaṅkara
Who has seen and absorbed
The glory of Mahāliṅgatripurāntaka
And, effacing his self, exists
As the Absolute,
And I am saved!

Maruḷuśaṅkara's heart is full of profound gratitude to all the śaraṇas. He expresses his eternal gratefulness to Prabhudēva, Siddharāmayya, Basavaṇṇa, Appaṇṇa, Maḍivāḷayya and Kinnara Brahmayya for having lighted his self-consciousness and keeping it burning to eternity.

Maruḷuśaṅkara further relates his experience of the seventy-seven worlds resting upon the serpent's hood. But as we go on listening to his unique experience, in which ultimately the serpent has perished in the fire, we feel that it completely eludes and baffles our understanding. Clearly, the vacana which tells of this spiritual experience is a "Beḍagu," or an enigmatic saying. Here it may be noted that the Vacana Literature of the śaraṇas abounds in such sayings. This is, perhaps, a unique feature of the Śaraṇa Literature. Another experience which has found allegoric expression is worth our attention. It holds before our eyes a graphic picture of Maruḷuśaṅkara crossing the waters of the world with the help of a ferry-man:

When I would cross
The waters of this world,
And Conciousness, the boat, was put out
And Wisdom, the rower, had taken his seat,
The oar of Enlightenment
And the punting pole of Supernal Light
In his hand,
And I, at sight of the river, asked
The ferryman, he said
'I can take you across!'

O brother ferryman, I, trusting you,
Boarded your boat!

Scarcely had I
Sat in the boat, when, midstream, I found
Lust, like a log,
Athwart my course.

Anger, the whirlpool, caught me up;
The shark of Arrogance
Stood in my way;
Illusion, the crocodile,
Its jaws wide open, gaped;
Infatuation's frothy waves
Rolled over me;
Greed, like a current, dragged me away;
The roar of Conceit pushed me to and fro;
The wind of Envy set us
Pitching and rolling.

But in despite
Of all these obstacles,
My ferryman bore me across.

When he asked to be paid
For taking me across,
What fare could I give?

When I refused, he dragged me away
Bound hand and foot.

In payment of his dues
He made me graze a calf...

Because, unwittingly,
I boarded a ferry-boat to cross a stream,
Lo, for my fare I tend a calf!

O śuddha siddha prasiddha prasanna Prabhu,
Śāntacennamallikārjuna Lord,
I have lost my all in my faith in you,
And dwell in the Absolute Void...

Yours is the grace, yours is the grace!

Maruḷuśaṅkara, as he is on the verge of withdrawing into the Absolute Void, sings the glory of the great Jaṅgama, Prabhudēva, at whose sight he has come to the realisation of the Ultimate. And like a swan he sings his last song glorifying the greatness of Basavaṇṇa.

As Maruḷuśaṅkara attains the Absolute Void, body and all, Cennabasavaṇṇa sings his glories:

I have said, Hail, O hail!
To the glory of Maruḷuśaṅkara,
Who has transformed himself
Into the Absolute Void:

He who has performed
Impossible devotions;

He who has seen
Invisible visions;

He who has attained
An unattainable Union;

Beyond the praiser's praise,
Intangible to touch—

And I am saved,
O Lord Kūḍala Cennasaṅgama!

Prabudēva also expresses his profound admiration of the great Maruḷuśaṅkara. At this moment we find Basavaṇṇa in great bewilderment. The problem that baffles him is this: he could understand the formless Prāṇa attaining the Void. But how could the gross body also attain that Niravaya? Like lightning, flash Prabhudēva's words of reply: A śaraṇa has no Kārmic body. He is not an image or form of Brahma. He is not born of parents. He is free from the six colours. Basavaṇṇa, convinced, exclaims:

One and entire those glorious ones:
The impossible, to them, is possible!

For Cennabasavaṇṇa, however, there is nothing extraordinary about this sigular event. That Cennabasavaṇṇa is past master in the spiritual lore is evident from the confident words coming from him as a rejoinder to Basavaṇṇa:

What if the body die?
What if the body live?
What if the body turn to nought?

When mind is merged in Mind,
And you see śaraṇas higher than the High,
The word Kūḍala Cennasaṅgama
Must be reduced to silence... Then,
Tell me, Saṅgana Basavaṇṇa,
Where is the cause for wondering?

And his final verdict in this regard is worthy of the utmost attention:

When Kūḍala Cennasaṅgama's śaraṇas,
Have gone into the Void
With body-garment still unshed,
The truth must satisfy us; for
Can it be otherwise,
O Saṅgana Basavaṇṇa?

ಷಷ್ಠೋಪದೇಶ

ಮರುಳುಶಂಕರದೇವರ ಸಂಪಾದನೆ

ವರ ಬಸವದಂಡನಾಥನ
ನಿರಹಂಭಾವಕ್ಕೆ ಮಚ್ಚಿ ಬರುತಿರ್ಪಾ ಪ್ರಭು
ಮರುಳುಶಂಕರನಿಗೈಕ್ಯವ
ನಿರದಿತ್ತುದ ಪೇಳ್ವಿ ಶರಣಜನಕತಿಶಯದಿಂ

ṢAṢṬHŌPADĒŚA

Maruḷuśaṅkaradēvara Saṁpādane

vara Basavadaṇḍanāthana
nirahaṁbhāvakke macci barutirpā Prabhu
Maruḷuśaṅkaranigaikyava
niradittuda pēḷve śaraṇajanakatiśayadiṁ

THE SIXTH LESSON

The Saṁpādane of Lord Maruḷuśaṅkara

Excellently I tell the śaraṇas
Of the unitive state of Maruḷuśaṅkara
Bestowed by Prabhu as he came to Basava,
Eminent Lord of the baton, being pleased
With his freedom from a sense of self.

ಅದೆಂತೆಂದೊಡಾ ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರು ಮಾಡುವ ಸ್ತೋತ್ರಕ್ಕಂ ಮಚ್ಚಿ ಮುಂದಕ್ಕಂ ಗಮಿಸುತ್ತಿರಲು, ಅಲ್ಲಿ ಪ್ರಮಥರ ತಿಂಥಿಣಿಯಿಂ ಅನುಭಾವದ ಸದ್ ಗೋಷ್ಠಿಯಿಂ ಉಘೇ ಚಾಂಗುಭಲಾ ಎಂಬ ಶಬ್ದಸಡಗರದಿಂ ಬಸವರಾಜದೇವರ ರಾಜ ಭವನಕ್ಕೆ ಅತ್ಯಂತ ಸಂಭ್ರಮದಿಂ ಪೋಪ ಪ್ರಸ್ತಾವದೊಳು ಮುಂದೆ ಅಂಗಳದಲ್ಲಿ ಪ್ರಸಾದದ ಕುಂಡ ಸಮೀಪಸ್ಥಮಾಗಲು, ಅಲ್ಲಿರ್ದ ಮರುಳುಶಂಕರದೇವರು ಶರಣ ತಿಂಥಿಣಿಯಂ ಪ್ರಭುದೇವರ ಶ್ರೀಮೂರ್ತಿಯಂ ಕಂಡು, ಮೆಲ್ಲನೆ ಆ ಪ್ರಸಾದಕುಂಡದಿಂ ಪೊಱಮಡುತಿರ್ದರದೆಂತೆನೆ:

ವಸಂತಮಾರುತಂ ಬರಲು ಚೂತದಿಂದಂಕುರಂ ಪೊಱಮಡುವಂತೆ, ಸ್ವಾತಿಯ ವರ್ಷದ ದಿನಕ್ಕೆ ಅಂಬುಧಿಯೊಳಗಿರ್ದ ಮೌಕ್ತಿಕಶಂಬುಕ ಅಂಬುಧಿಯೊಳಿರ್ದು ಕಾಣ ಬಪ್ಪಂತೆ, ನಲಿದು ಸೂಜಿಕಲ್ಲ ಕಾಣುತ್ತ ಸೂಜಿ ಮೆಲ್ಲನೆ ತನ್ನ ಸ್ಥಾನದಿಂದೇಳುವಂತೆ, ಶಿವ-ಯೋಗಾನಂದದಲ್ಲಿ ತನುವ ಮಱೆದಿರ್ದ ಶಿವಯೋಗಿ ತನಗೆ ಶಿವಪ್ರಸನ್ನಮಾಗಲು, ಮುಂದೆ ಶಿವನ ಶ್ರೀಚರಣಕಮಲಮಂ ಕಂಗಳಿಂದೊತ್ತಿಕೊಂಬೆನೆಂಬ ತೆಱನಂತೆ, ಪೌರ್ಣ ಮೆಯ ಚಂದ್ರನುದಯಕ್ಕೆ ಸಿಂಧು ಮೆಲ್ಲನೆ ಮುಂದಕ್ಕುಬ್ಬಿ ನಡೆದು ಬಪ್ಪಂತೆ ಮರುಳು ಶಂಕರದೇವರು ಪ್ರಸಾದಕುಂಡದಿಂ ಪೊಱಮಡುತಿರ್ದ ಪ್ರಸ್ತಾವದೊಳು, ಅಲ್ಲಿ ಅಲ್ಲಮ ಪ್ರಭುದೇವರಿಗೆ ಅವರ ನಿಲವು ತೋಱಿತ್ತದೆಂತೆನೆ: ಜ್ಞಾನಚಕ್ಷುವಿಂಗೆ ಆತ್ಮನ ನಿಲವು ತೋಱಿದಂತೆ, ಅಂಜನವುಳ್ಳವಂಗೆ ಕಡವರದಿರವು ತೋಱಿದಂತೆ ಅಲ್ಲಮಪ್ರಭುದೇವರಿಗೆ ಮರುಳುಶಂಕರದೇವರ ನಿಲುಕಡೆ ಹೊಂಗಿ ತೋಱುತ್ತಿರಲು, ಅಲ್ಲಿ ಪ್ರಭುದೇವರು ನಿಂತು ಬಸವರಾಜದೇವರು ಮಾಡುವ ಸ್ತೋತ್ರಂಗಳಂ ಇನ್ನು ಸಾಕೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

adentendoḍā Prabhudēvaru Basavarājadēvaru māḍuva stōtrakkaṁ macci mundakkaṁ gamisuttiralu, alli pramathara tinthiṇiyiṁ anubhāvada sadgōṣṭhiyiṁ ughē cāṅgubhalā emba śabdasaḍagaradiṁ Basavarājadēvara rājabhavanakke atyanta saṁbhramadiṁ pōpa prastāvadoḷu munde aṅgaḷadalli prasādada kuṇḍa samīpasthamāgalu, allirda Maruḷuśaṅkaradēvaru śaraṇatinthiṇiyaṁ Prabhudēvara śrimūrtiyaṁ kaṇḍu, mellane ā prasādakuṇḍadiṁ poṟamaḍutirdaradentene:

vasantamārutaṁ baralu cūtadindaṅkuraṁ poṟamaḍuvante, svātiya varṣada dinakke aṁbudhiyoḷagirda mauktikaśaṁbuka aṁbudhiyoḷirdu kāṇabappante, nalidu sūjikalla kāṇutta sūji mellane tanna sthānadindēḷuvante, śivayōgānandadalli tanuva maṟedirda śivayōgi tanage Śivaprasannamāgalu, munde Śivana śrīcaraṇakamalamaṁ kaṅgaḷindottikoṁbeneṁba teṟanante, paurṇimeya candranudayakke sindhu mellane mundakkubbi naḍedu bappante Maruḷuśaṅkaradēvaru

prasādakuṇḍadiṁ poṛamaḍutirda prastāvadoḷu, alli Allama prabhudēvarige avara nilavu tōṛittadentene : jñānacakṣuviṅge ātmana nilavu tōṛidante, añjānavuḷḷavaṅge kaḍavaradiravu tōṛidante Allamaprabhudēvarige Maruḷuśaṅkaradēvara nilukaḍe hoṅgi tōṛuttiralu, alli Prabhudēvaru nintu Basavarājadēvaru māḍuva stōtraṅgaḷaṁ innu sākendu nirūpisida prastāvada vacana :

For example: How Prabhudēva, being pleased with the praises sung by Lord Basavarāja, was going along; there amidst the throng of Pramathas engaged in high discussions and the pomp of such words as 'Hurrah! Hurrah! he went on with great rejoicing to Lord Basavarāja's palace; just in front, in the courtyard, there came the Pit of Gifts, and Maruḷuśaṅkara who was in it, seeing the throng of śaraṇas and the glorious person of Prabhudēva, slowly started from the Pit:

As the shoots of the mango-tree come out with the advent of spring breezes; as in the Swāti days of the rainy season the pearl-oyster in the sea is seen though still in the sea; as the needle, glad to see the lodestone, rises slowly from its place; as the Śivayōgi who has forgotten his body in the rapture of Śivayōga and presses the holy feet of Śiva to his eyes when Śiva appears before him; as the sea comes moving, swelling forward slowly at the rise of the full moon; so, at the time that lord Maruḷuśaṅkara was coming out of the Pit of Gifts just there his eminence appeared to Allama Prabhudēva: as the Self itself appears to the enlightened eye; as the presence of gold is evident to the eyeblacked sight; so the majesty of Lord Maruḷuśaṅkara, emerging, showed itself to Prabhudēva; when Prabhudēva, stopping, said, 'Enough now' to the praises which Lord Basavarāja was singing:

೧

ಮನ ಮನ ಒಂದಾಗಿ ಅಱಿವು ಸಯವಾದ ಬಳಿಕ
ಕೊಂಡಾಡಲಿಕ್ಕಿಂಬುಂಟೆ ಹೇಳಾ?
ಶಬ್ದಕ್ಕೆ ತೆಱಹಿಲ್ಲ.
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಬೆರಸಿ ಬೇಱಿಲ್ಲ ಕಾಣಾ
ಸಂಗನಬಸವಣ್ಣಾ !

mana mana ondāgi aṟivu sayavāda baḷika
koṇḍāḍalikkiṁbuṇṭe hēḷā?
śabdakke teṟahilla.
Guhēśvaraliṅgadalli berasi bēṟilla kāṇā
Saṅganabasavaṇṇā!

Where is the room for praise
When heart and heart are one,
When Knowledge has become
Integral with oneself?
No longer is there room for words!

Look ye, Saṅgana Basavaṇṇa,
Once you have merged
In Guhēśvara, there's
No other any more!

ಮತ್ತಂ ಪ್ರಭುದೇವರು ಸ್ತೋತ್ರಮಂ ನಿಲಿಸಿ, ಒಂದಾಶ್ಚರ್ಯಮಂ ಕಂಡೆನೆಂದು ನುಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Prabhudēvaru stōtramaṁ nilisi, ondāścaryamaṁ kaṇḍenendu nuḍida prastāvada vacana:

Again, the vacana which tells how Prabhudēva, stopping the praises, said he had seen a wonder:

೨

ನೀರು ಕ್ಷೀರದಂತೆ ಕೂಡಿದ ಭೇದವನಾರಿಗೂ ಹೇಳಲಿಲ್ಲ, ಕೇಳಲಿಲ್ಲ.
ಬೆಳುಗಾರ ಬೆರಸಿ ಬೆಚ್ಚ ಬಂಗಾರಕ್ಕೆ ಸಂದುಂಟೆ ಹೇಳಾ?
ಉರಿಯುಂಡ ಕರ್ಪುರದ ಪರಿಯಂತಿರ್ದುದನಿದಿರಿಂಗೆ ಕೊಂಡಾಡಿ ಹೇಳಲುಂಟೆ?
ಅದಂತಿರಲಿ.
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗದ ಕಣ್ಣ ಮುಂದೆ
ನಿಮ್ಮ ಧರ್ಮದಿಂದಲೊಂದಾಶ್ಚರ್ಯವ ಕಂಡು ಬದುಕಿದೆ ಕಾಣಾ
ಸಂಗನಬಸವಣ್ಣಾ!

nīru kṣīradante kūḍida bhēdavanārigū hēḷalilla, kēḷalilla.
beḷugāra berasi becca baṅgārakke sanduṇṭe hēḷā?
uriyuṇḍa karpurada pariyantirdudanidiriṅge koṇḍāḍi hēḷaluṇṭe?
adantirali.

namma Guhēśvaraliṅgada kaṇṇa munde
nimma dharmadindalondāścaryava kaṇḍu badukide kāṇā
Saṅganabasavaṇṇā!

No tongue can tell,
No ear can hear
The mystery
Of water blent with milk:
Can gold that's soldered with borax, crack?
Could you extol
That which is like
Camphor consumed in fire?

Whatever that be,
Look you, Saṅgana Basavaṇṇa,
Our Guhēśvaraliṅga
Be witness unto me,
I've through your grace
Beheld a miracle
And I am saved!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಬಸವರಾಜದೇವರು ನೀವು ಕಂಡ ಆಶ್ಚರ್ಯವಾವುದೆಂದು ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, Basavarājadēvaru nīvu kaṇḍa āścaryavāvudendu besagomba prastāvada vacana:

The vacana which tells how, as Prabhudēva spoke thus, Lord Basavarāja asked: "What is this wonder that you have seen?"

ಕ

ದೇವದೇವ, ಮಹಾಪ್ರಸಾದ.
ನೀವೆಂದಂತೆ ನಿಮ್ಮ ಚರಣದಲ್ಲಿ ಸಂದು ಭೇದವಿಲ್ಲದೆ ಇಪ್ಪೆನಲ್ಲದೆ
ಬೇಱೆ ಭಿನ್ನವಾಗಿರ್ದೆನಾದರೆ ನೀವೆ ಸಾಕ್ಷಿ.
ನಿಮ್ಮ ಶ್ರೀಪಾದವ ಕಂಡೆನ್ನ ಭವಂ ನಾಸ್ತಿಯಾಯಿತ್ತು.
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮಿಂದೊಂದಾಶ್ಚರ್ಯವಿಲ್ಲೆಂದು ಶ್ರುತಿ ಹೊಗಳುತ್ತಿರಲಾಗಿ,
ನೀವು ಕಂಡಾಶ್ಚರ್ಯವಾವುದೆನಗೊಮ್ಮೆ ನಿರೂಪಿಸಾ ಪ್ರಭುವೆ.

dēvadēva, mahāprasāda.
nīvendante nimma caraṇadalli sandu bhēdavillade ippenallade
bēṟe bhinnavāgirdenādare nīve sākṣi.
nimma śrīpādava kaṇḍenna bhavaṁ nāstiyāyittu.
Kūḍalasaṅgamadēvā,
nimmindondāścaryavillendu śruti hogaḷuttiralāgi,
nīvu kaṇḍāścaryavāvudenagomme nirūpisā Prabhuve.

O great God, mighty Grace!
Even as you said, I dwell
Within your feet
In perfect union!

And you are witness
There is never a gap between.

At the mere sight
Of your holy feet,
My wheel of births has ceased!

O Kūḍala Saṅgama Lord,
When the Scriptures sing your praise
Saying greater than you
No miracle ever is,
Pray tell me just for once,
O Prabhu,
What is this miracle
That you have seen.

ಇಂತು ಪ್ರಭುದೇವರು, ಮರುಳುಶಂಕರದೇವರು ಗೋಪ್ಯದೊಳಿರ್ದು ಪೊಱಮಡುವುದಂ ಕಂಡು ಆಶ್ಚರ್ಯಂಬಟ್ಟು ಅನುಭಾವದ ಬೆಡಗಿನಿಂ ನುಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru, Maruḷuśaṅkaradēvaru gōpyadoḷirdu poṟamaḍuvudaṁ kaṇḍu āścaryaṁbaṭṭu anubhāvada beḍaginiṁ nuḍida prastāvada vacana :

The vacana which tells how Prabhudēva, seeing Lord Maruḷuśaṅkara emerging from the secret place he was in and being struck with wonder, spoke of his experience in enigmatic terms:

೪

ಓಹೋ, ನಮಃ ಶಿವಾಯ !
ಮಹದಾಕಾಶದ ಮಱಿಯಲ್ಲಿರ್ದ
ಶಾಂತ್ಯರ್ಕನ ನಿಲವೊ?
ದಶಮರುತನ ಹೊಯಿಲಿಲ್ಲದೆ
ತಾನೆ ಲಿಂಗದ ಜ್ಞಾನಜ್ಯೋತಿಯ ನಿಲವೊ?
ತನ್ನಿಂದ ತಾನಾಗಿ ಮುಕ್ತಿಯೆ ಕಱಿಗೊಂಡ
ಮುಕ್ತಿಯ ಮುತ್ತಿನ ಧವಳದ ಕಾಂತಿಯ ನಿಲವೊ?
ರುದ್ರಾಕ್ಷಿಯ ಹಂಗು ಬೇಡವೆಂದು
ಹೊದ್ದ ಚರ್ಮದ ಹೊದಕೆಯಂ ತೆಗೆದ ಗಿಟಿಗಿಟಿಜಂತ್ರದ ನಿಲವೊ?
ಅಲ್ಲಾ, ತನ್ನ ನಿಲವನಱಿಯದೆ ವಾದಿಸುತ್ತಿರಲು,
ಉರಿಲಿಂಗೋದ್ಭವವಾದ ಉರಿಲಿಂಗದ ನಿಲವೊ?
ಆವ ನಿಲವೆಂದಱಿಯಬಾರದು !
ಗುಹೇಶ್ವರನ ಕಂಗಳಿಗೆ ಒಂದಾಶ್ಚರ್ಯ ತೋಱಿತ್ತು ಕಾಣಾ
ಸಂಗನಬಸವಣ್ಣಾ !

ōhō, namaḥ śivāya!
mahadākāśada maṛeyallirda
śāntyarkana nilavo?
daśamarutana hoyilillade
tāne liṅgada jñānajyōtiya nilavo?
tanninda tānāgi muktiye kaṛigoṇḍa
muktiya muttina dhavaḷada kāntiya nilavo?
rudrākṣiya haṅgu bēḍavendu
hodda carmada hodakeyaṁ tegeda giṭigiṭijantrada nilavo?
allā, tanna nilavanaṛiyade vādisuttiralu,
uriliṅgōdbhavavāda uriliṅgada nilavo?
āva nilavendaṛiyabāradu!
Guhēśvarana kaṅgaḷige ondāścarya tōṛittu kāṇā
Saṅganabasavaṇṇā!

All hail to Śiva, hail!
Is it as the gentle sun
That hides behind the heaven of heavens?
Or is't as the intellectual light
Of Liṅga, by the ten winds undisturbed?

Is it as the splendid white
Of Liberation's pearl,
Where of itself
The process of Liberation is stilled?

Is it as a creaking frame
Shorn of all raiment, even the skin,
Refusing all constraint of rosaries?

Or is it as the flame that sprung
From fire divine, amidst the vain discourse
They had, unwitting of its proper worth?...
What majesty it is, cannot be known.

Look ye, Saṅgana Basavaṇṇa,
A miracle appeared before the eyes
Of Guhēśvara.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ನಿಮ್ಮಿಂದೊಂದಾಶ್ಚರ್ಯವಾವುದೆಂದು ಪ್ರಭುದೇವರ ಕೊಂಡಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Basavarājadēvaru nimmindondāścaryavāvudendu Prabhudēvara koṇḍāḍuva prastāvada vacana:

The vacana which tells how, on Prabhudēva speaking thus, Lord Basavaraja praised Prabhudēva saying, "What wonder is there greater than you"?

ಱ

ದೇವರ ದೇವಾ,
ಮಲಯಜದಿಂದಂ ಮೇಲೆ ಮಲಯಜ ಉಂಟೆ?
ಪರುಷದಿಂದಂ ಮೇಲೆ ಪರುಷವಾವುದುಂಟೆ ಅಯ್ಯಾ?
ಅಮೃತಾಹಾರದಿಂದಂ ಮೇಲೆ ಭೋಜನವಾವುದುಂಟೆ ಅಯ್ಯಾ?
ನಿಮ್ಮಿಂದೊಂದಾಶ್ಚರ್ಯವ ಕಂಡೆನೆಂಬುದ ಎನಗೆ ನಿರೂಪಿಸಾ
ಕೂಡಲಸಂಗಮದೇವ ಪ್ರಭುವೆ!

dēvara dēvā,
malayajadindaṁ mēle malayaja uṇṭe?
paruṣadindaṁ mēle paruṣavāvuduṇṭe ayyā?
amṛtāhāradindaṁ mēle bhōjanavāvuduṇṭe ayyā!
nimmindondāścaryava kaṇḍeneṁbuda enage nirūpisā
Kūḍalasaṅgamadēva Prabhuve!

O God of gods, pray can there be
A sandal-tree above a sandal-tree?
Alchemic stone above alchemic stone?
Or any food above ambrosia?

O Prabhu, Kūḍala Saṅgama Lord,
If you have seen a greater miracle,
Then pray tell me!

ಇಂತು ಬಸವರಾಜದೇವರು ನಿಮ್ಮಿಂದೊಂದಾಶ್ಚರ್ಯವಾವುದೆಂದು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Basavarājadēvaru nimmindondāścaryavāvudendu binnaisalu, adakke Prabhudēvaru nirūpisida prastāvada vacana:

The vacana which tells what, on Lord Basavarāja thus submitting, "What wonder is greater than you?" Prabhudēva remarked thereon:

೬

ಎಲೆ ಬಸವಣ್ಣಾ,
ನಾವು ಬಹುದಕ್ಕೆ ಮುನ್ನವೆ ಬಂದಹರೆಂದು
ಶುಭಸೂಚನೆ ತೋಱಿತ್ತಲ್ಲದೆ,
ಮನೆಯ ಮೀಱಿ ಮಂದದ ದೈವವುಂಟೆ ಎಂಬುದ ತಿಳಿ
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಸಂಗನಬಸವಣ್ಣಾ.

ele Basavaṇṇā,
nāvu bahudakke munnave bandaharendu
śubhasūcane tōṛittallade,
maneya mīṛi mandada daivavuṇṭe emˇbuda tiḷi
Guhēśvaraliṅgadalli Saṅganabasavaṇṇā.

Hallo, Basavaṇṇa, before we came
A happy sign appeared
Of who should come!
But can a god on Mount Mandara
Excel the deity of the house?
In Guhēśvaraliṅga, Saṅgana Basavaṇṇa,
Understand this well.

ಮತ್ತಂ ಮರುಳುಶಂಕರದೇವರು ಗಣಪ್ರಸಾದದ ಕುಳಿಯೊಳಗೆ ಒಕ್ಕ ಮಿಕ್ಕ ಶೇಷ ಪ್ರಸಾದಮಂ ಸ್ವೀಕರಿಸಿ, ಹನ್ನೆರಡು ವರ್ಷ ಪರಿಯಂತರ ತಮ್ಮ ನಿಜಸ್ವರೂಪಮಂ ಮಱೆಸಿಕೊಂಡಿರುತ್ತಿರಲು, ಆ ಭೇದವಾರಿಗೂ ಕಾಣಬಾರದೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Maruḷuśaṅkaradēvaru gaṇaprasādada kuḷiyoḷage okka mikka śēṣaprasādamaṁ svīkarisi, hanneraḍu varṣa pariyantara tamma nijasvarūpamaṁ maṟesikoṇḍiruttiralu, ā bhēdavārigū kāṇabāradendu Prabhudēvaru nirūpisida prastāvada vacana :

Again, the vacana which tells how Prabhudēva said: "As Lord Maruḷuśaṅkara lived for twelve years in the Pit of Gifts of the cohorts of śaraṇas, taking what is left over of the gifts and screening his true nature, his secret could not be known":

೭

ಬೀದಿಯಲ್ಲಿ ಬಿದ್ದ ಮಾಣಿಕ್ಯವ,
ಹೂಳಿರ್ದ ನಿಧಾನವನಾರಿಗೂ ಕಾಣಬಾರದು ನೋಡಾ.
ಮರಣವುಳ್ಳವರಿಗೆ ಮರುಜವಣಿ ಸಿಕ್ಕುವುದೆ?
ಪಾಪಿಯ ಕಣ್ಣಿಂಗೆ ಪರುಷ ಕಲ್ಲಾಗಿಪ್ಪಂತೆ ಇಪ್ಪರಯ್ಯಾ ಶಿವಶರಣರು.
ನಮ್ಮ ಗುಹೇಶ್ವರನ ಶರಣ ಮರುಳುಶಂಕರದೇವರ ನಿಲವ ನೋಡಾ
ಸಂಗನಬಸವಣ್ಣಾ !

bīdiyalli bidda māṇikyava,
hūḷirda nidhānavanārigū kāṇabāradu nōḍā.
maraṇavuḷḷavarige marujavaṇi sikkuvude?
pāpiya kaṇṇiṅge paruṣa kallāgippante ipparayyā śivaśaraṇaru.
namma Guhēśvarana śaraṇa Maruḷuśaṅkaradēvara nilava nōḍā
Saṅganabasavaṇṇā !

No one can see
The ruby dropped upon the road,
Nor buried hoard.
Can they who are a prey to death
Discern the life-restoring plant?
The Śivaśaraṇas appear
As if to our offending eyes
The alchemic stone were but a stone!

O Saṅgana Basavaṇṇa,
Behold the majesty
Of Maruḷuśaṅkara,
Our Guhēśvara's śaraṇa!

೮

ಮತ್ತಂ,
ಅಂಗಳದ ಬಾಗಿಲ ನೆಲೆಯಲ್ಲಿ ನಿಂದಿದ್ದ ಲಿಂಗವನರಿದುದಿಲ್ಲವೆ?
ಸುಸಂಗಿ ನಿರಂಗ ನಿಷ್ಕಲಬ್ರಹ್ಮ ಮರುಳುಶಂಕರಲಿಂಗ
ಪ್ರಸಾದದ ಕುಳಿಯಲ್ಲಿ ನಿಜನಿವಾಸದಂಗವ ನೋಡು
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಸಂಗನಬಸವಣ್ಣಾ !

mattaṁ,
aṅgaḷada bāgila neleyalli nindidda liṅgavanaṟidudillave?
susaṅgi niraṅga niṣkalabrahma Maruḷuśaṅkaraliṅga
prasādada kuḷiyalli nijanivāsadaṅgava nōḍu
Guhēśvaraliṅgadalli Saṅganabasavaṇṇā!

Again,
Could you not recognise
The Liṅga who abides
Beside your courtyard gate?
O Saṅgana Basavaṇṇa,
In Guhēśvaraliṅga behold
The way Maruḷuśaṅkaraliṅga,
The disembodied good companion,
The Undivided Brahma,
Has his abode
In the pit where all gifts are heaped.

೯

ಮತ್ತಂ,
ಆದಿಯನಂಗಮುಖಿಕ್ಕರ್ಪಿಸಿ, ಅನಾದಿಯ ಪ್ರಾಣಮುಖಿಕ್ಕರ್ಪಿಸಿ,
ಮನವೆಂಬುದ ಆಜೀವಿನ ಮುಖಿಕ್ಕರ್ಪಿಸಿ,
ತಾನೆಂಬುದ ನಿರಾಕಾರದಲ್ಲಿ ನಿಲಿಸಿ,
ಪರಿಣಾಮ ಪ್ರಸಾದದಲ್ಲಿ ತದ್ಗತನಾಗಿ,
ಪ್ರಸಾದವೆ ಪ್ರಾಣವಾಗಿ, ಪ್ರಸಾದವೆ ಕಾಯವಾಗಿ,
ಪ್ರಸಾದವೆ ಜ್ಞಾನವಾಗಿ, ಪ್ರಸಾದವೆ ಧ್ಯಾನವಾಗಿ,

ಪ್ರಸಾದವೆ ಲಿಂಗಭೋಗೋಪಭೋಗಿಯಾಗಿಪ್ಪ,
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ನಿಜಪ್ರಸಾದಿ ಮರುಳುಶಂಕರದೇವರ ನಿಲವ ನೋಡಾ
ಸಂಗನಬಸವಣ್ಣಾ.

mattaṁ,
ādiyanaṅgamukhakkarpisi, anādiya prāṇamukhakkarpisi,
manavembuda aṟivina mukhakkarpisi,
tānembuda nirākāradalli nilisi,
pariṇāmaprasādadalli tadgatanāgi,
prasādave prāṇavāgi, prasādave kāyavāgi,
prasādave jñānavāgi, prasādave dhyānavāgi,
prasādave liṅgabhōgōpabhōgiyāgippa,
namma Guhēśvaraliṅgadalli
nijaprasādi Maruḷuśaṅkaradēvara nilava nōḍā
Saṅganabasavaṇṇā.

Again,
O Saṅgana Basavaṇṇa,
Behold the height
Of Maruḷuśaṅkara:

He who dedicated
To the aṅga the Begun,
To the prāṇa the Unbegun;

He who dedicated
To Consciousness the mind,
And lodged his self
In the Formless one;

He who has become
One with the Grace,
The source of all peace;

He who has
Prasāda for his breath,
He who has
Prasāda for his body;
He who has
Prasāda for his Light;
He who has

Prasāda for his Meditation.
He is the Prasāda
Who enjoys what first
The Liṅga has enjoyed;
He the (Truth) partaker
In Guhēśvaraliṅga.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರಿಗೆ ನಿರೂಪಿಸುತ್ತಿರಲು, ಆ ಸಮಯದಲ್ಲಿ ಮರುಳುಶಂಕರದೇವರು ಪ್ರಸಾದಕುಂಡದಿಂದ ನಲಿನಲಿದು ಬಂದು ಪ್ರಭುದೇವರಿಗೆ ನಮಸ್ಕಾರಮಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru Basavarājadēvariye nirūpisuttiralu, ā samayadalli Maruḷuśaṅkaradēvaru prasādakuṇḍadinda nalinalidu bandu Prabhudēvarige namaskāramaṁ māḍida prastāvada vacana :

The vacana which tells how, as Prabhudēva was saying this to Lord Basavarāja, just then Lord Maruḷuśaṅkara came cheerfully from the Pit of Gifts and made obeisance to Prabhudēva:

೧೦

ಜಯ ಜಯ, ತ್ರಾಹಿ ತ್ರಾಹಿ.
ಗರ್ಭದೊಳಗಣ ಶಿಶು
ನವಮಾಸವ ಹಾರಿಕೊಂಡಿರ್ದಂತೆ ಇರ್ದೆನಯ್ಯಾ !
ಎನ್ನ ಜನ್ಮ ಸಫಲವಾಯಿತ್ತಯ್ಯಾ !
ಶುದ್ಧ ಸಿದ್ಧ ಪ್ರಸಿದ್ಧ ಪ್ರಸನ್ನ ಪ್ರಭುವೆ,
ಶಾಂತಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವಯ್ಯಾ,
ಬಸವರಾಜದೇಪರ ದಯದಿಂದ
ಪ್ರಭುದೇವರ ಶ್ರೀಮೂರ್ತಿಯಂ ಕಂಡು ಬದುಕಿದೆನು !
ನಿಮ್ಮ ಧರ್ಮ, ನಿಮ್ಮ ಧರ್ಮ !
ಶರಣು ಶರಣಾರ್ಥಿ ಸಕಲಪುರಾತರಿಗೆ.

jaya jaya, trāhi trāhi.
garbhadoḷagaṇa śiśu
navamāsava hārikoṇḍirdante irdenayyā !
enna janma saphalavāyittayyā !
śuddha siddha prasiddha prasanna Prabhuve,
Śāntacennamallikārjunadēvayyā,

Basavarājadēvara dayadinda
Prabhudēvara śrīmūrtiyaṁ kaṇḍu badukidenu!
nimma dharma, nimma dharma!
śaraṇu śaraṇārthi sakalapurātarige.

Hail, hail, O save me, save!

I waited, Lord,
Even as the baby waits
Nine months in the womb:

O Lord, today my birth
Has at last borne fruit!

O śuddha siddha prasiddha prasanna Prabhu,
Śāntacennamallikārjuna Lord,
By Basavarāja's mercy I
Have seen Prabhudēva's face
And I am saved!

Thine is the grace, it's thine!...
To all the mighty saints
I humbly bow.

೧೧

ಮತ್ತಂ,
ಎನಗೆ ಹಱಿಯಿತ್ತು ತಮವೆಂಬ ಸಂಸಾರದ ಬಂಧ.
ಅಡಗಿ ಉಡುಗಿ ಕಂಡೆಹೆನೆಂಬ ಭ್ರಮೆ ಭಾವಕ್ಕೆ ಬಯಲಾಯಿತ್ತು.
ನಿತ್ಯನಿರಂಜನ ಪರಂಜ್ಯೋತಿ ಪ್ರಕಾಶವಾಯಿತ್ತು.
ಶುದ್ಧ ಸಿದ್ಧ ಪ್ರಸಿದ್ಧ ಪ್ರಸನ್ನ ಪ್ರಭುವೆ,
ಶಾಂತಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವಯ್ಯಾ,
ಪ್ರಭುದೇವರ ಕಾರುಣ್ಯದಿಂದ ಬದುಕಿದೆನು !

mattaṁ,
enage haṛiyittu tamaveṁba saṁsārada bandha.
aḍagi uḍugi kaṇḍeheneṁba bhrame bhāvakke bayalāyittu.
nityaniraṅjana parañjyōti prakāśavāyittu.
śuddha siddha prasiddha prasanna Prabhuve,
Śāntacennamallikārjunadēvayyā,
Prabhudēvara kāruṇyadinda badukidenu!

Again,

Burst are the bonds of the worlds for me,
My darkness is dispelled!

The error that I should behold
After I had immersed and shrunk
Has vanished from my mind!

The Light Divine, eternal, without stain,
Has shone at last!

O Śāntacennamallikārjuna Lord,
Śuddha siddha prasiddha prasanna Prabhu,
Through Prabhudēva's mercy I am saved!

ಇಂತು ಮರುಳುಶಂಕರದೇವರು ಸ್ತುತಿಸುತ್ತಿರಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ಆ ಮರುಳುಶಂಕರದೇವರ ನಿಲವ ಬಸವರಾಜದೇವರಿಗೆ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Maruḷuśaṅkaradēvaru stutisuttiralu, adakke Prabhudēvaru ā Maruḷuśaṅkaradēvara nilava Basavarājadēvarige nirūpisida prastāvada vācana :

The vacana which tells how, on Lord Maruḷuśaṅkara praising him, Prabhudēva thereupon related the eminence of Lord Maruḷuśaṅkara to Lord Basavarāja:

೧೨

ಕಂಡೆಯಾ ಬಸವಣ್ಣಾ?
ಕಣ್ಣಿನೊಳಗಣ ಬೊಂಬೆಯ ಸೂತ್ರದ ಇರವಿನಂತೆ,
ಕುಂದಣದೊಳಡಗಿ ತೋಱುವ ಮೃದು ಛಾಯದಂತೆ,
ನವನೀತದೊಳಡಗಿದ ಸಾರದ ಸವಿಯಂತೆ,
ಅಂಗವಿಲ್ಲದ ಕುಱುಹು ! ಭಾವವಿಲ್ಲದ ಬಯಲು !
ಬೆಳಗನಱಿಯದ ಜ್ಯೋತಿಯ ಕಂಡೆಯಾ,
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಮರುಳುಶಂಕರದೇವರ
ಸಂಗನಬಸವಣ್ಣಾ !

kaṇḍeyā Basavaṇṇā?
kaṇṇinoḷagaṇa bombeya sūtrada iravinante,
kundaṇadoḷaḍagi tōṛuva mṛdu chāyadante,
navanītadoḷaḍagida sārada saviyante,

aṅgavillada kuṟuhu! bhāvavillada bayalu!
beḷaganaṟiyada jyōtiya kaṇḍeyā!
Guhēśvaraliṅgadalli Maruḷuśaṅkaradēvara
Saṅganabasavaṇṇā!

Did you see, Basavaṇṇa?
Like the presence of the thread that moves
The pupil of the eye;
Like the soft glow, long hidden in gold,
That suddenly shines out;
Like the flavour of the essence hid in butter;
Disembodied form;
Void without self-consciousness,
Light transcending light!

In Guhēśvaraliṅga, O Saṅgana Basavaṇṇa,
Behold Maruḷuśaṅkaradēva!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರಿಗೆ ಕೊಂಡಾಡಿ ಹೇಳುತ್ತಿರಲು, ಆ ಮರುಳುಶಂಕರದೇವರು ನಿರಹಂಭಾವದಿಂದ ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru Basavarājadēvarige koṇḍāḍi hēḷuttiralu, ā Maruḷuśaṅkaradēvaru nirahaṁbhāvadinda binnaisida prastāvada vacana:

The vacana which tells how, on Prabhudēva speaking to Lord Basavarāja in praise of Lord Maruḷuśaṅkara, the latter submitted in all humility:

೧೩

ಸಿಂಬಿಗೆ ರಂಭೆತನವುಂಟೆ?
ಸಂಭ್ರಮವಳಿದುದಕ್ಕೆ ನವರಸದಂಗದ ಕಳೆಯುಂಟೆ?
ಡಿಂಗರಿಗಂಗೆ ಸಮವೆಂಬ ಸಂಭ್ರಮ ಉಂಟೆ?
ಪರುಷದ ದೆಸೆಯಿಂದ ಪಾಷಾಣದ ಕುಲ ಹಱಿವಂತೆ
ನೀ ಬಂದೆಯಲ್ಲಾ!
ಶುದ್ಧ ಸಿದ್ಧ ಪ್ರಸಿದ್ಧ ಪ್ರಸನ್ನ ಪ್ರಭುವೆ,
ಶಾಂತಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವಯ್ಯಾ,
ಪ್ರಭುದೇವರ ಕಾರುಣ್ಯದಿಂದ ಬದುಕಿದೆನು!

siṁbige raṁbhetanavuṇṭe?
saṁbhramavaḷidudakke navarasadaṅgada kaḷeyuṇṭe?
ḍiṅgarigange samaveṁba saṁbhrama uṇṭe?
paruṣada deseyinda pāṣāṇada kula haṛivante
nī bandeyallā!
śuddha siddha prasiddha prasanna Prabhuve,
Śāntacennamallikārjunadēvayyā,
Prabhudēvara kāruṇyadinda badukidenu!

Would you rank a harlot as a nymph divine?
Or hope to see the lustre of a full-blooded body
In faded loveliness?

Do you expect a servant to enjoy
The pleasure of equality?

Oh, you have come as if
To alchemise the granite kind!

O śuddha siddha prasiddha prasanna Prabhu
Śāntacennamallikārjuna Lord,
Through Prabhu's mercy I am saved!

ಇಂತು ಮರುಳುಶಂಕರದೇವರು ನಿರಹಂಭಾವದಿಂದ ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ಆ ಮರುಳುಶಂಕರದೇವರ ಸ್ತುತಿಸಿದ ಪ್ರಸಾವದ ವಚನ:

intu Maruḷuśaṅkaradēvaru nirahaṁbhāvadinda binnaisalu, adakke Prabhudēvaru ā Maruḷuśaṅkaradēvara stutisida prastāvada vacana:

The vacana which tells how, on Lord Maruḷuśaṅkara humbly submitting thus, Prabhudēva thereupon praised Lord Maruḷuśaṅkara:

೧೪

ಕಂಡೆನಲ್ಲಾ ಕರುಳಿಲ್ಲದ ಕಲಿಯ!
ಕಂಡೆನಲ್ಲಾ ಯೌವನವಿಲ್ಲದ ನೇಹವ!
ಕಂಡೆನಲ್ಲಾ ಕೈದುವಿಲ್ಲದ ಕಲಿತನವ!
ಕಂಡೆನಲ್ಲಾ ಕುಸುಮವಿಲ್ಲದ ಗಂಧವ!
ಕಂಡೆನಲ್ಲಾ ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಮರುಳುಶಂಕರನೆಂಬ ನಾಮವ!!

kaṇḍenallā karuḷillada kaliya!
kaṇḍenallā yauvanavillada nēhava!
kaṇḍenallā kaiduvillada kalitanava!
kaṇḍenallā kusumavillada gandhava!
kaṇḍenallā Guhēśvaraliṅgadalli Maruḷuśaṅkaraneṁba nāmava!!

Oh to have seen
This hero without pluck!

Oh to have seen
This lover without youth!

Oh to have seen
This valour without arms!

Oh to have seen
This fragrance without flower!

In Guhēśvaraliṅga to have beheld
The name called Maruḷuśaṅkara!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಸ್ತುತಿಸುತ್ತಿರಲು, ಅದಕ್ಕೆ ಮರುಳುಶಂಕರದೇವರ ಬಿನ್ನಹ:

ī hīgendu Prabhudēvaru stutisuttiralu, adakke Maruḷuśaṅkara-dēvara binnaha:

On Prabhudēva thus praising him, Lord Maruḷuśaṅkara's submission thereon:

೧೫

ಬೆಟ್ಟವ ನೆಮ್ಮಿ ಕಟ್ಟಿಗೆಯ ತಳ್ಳುವುದು ಅದಾವಚ್ಚರಿ?
ಪ್ರಾಣಕ್ಕೆ ಹೊಣೆಯಾದಲ್ಲಿ ಕಾದುವುದು ಅದಾವಚ್ಚರಿ?
ಪರಕಾಯವ ತೊಟ್ಟಿದ್ದಲ್ಲಿ ಅಚ್ಚರೆ ಅತಿ ಬಿರಿದೆ?
ನಿಮ್ಮುವ ಕಾರುಣ್ಯವಾಗಿದ್ದಲ್ಲಿ ಎನಗೆಲ್ಲಿಯೂ ಸುಖಿ!
ಶುದ್ಧ ಸಿದ್ಧ ಪ್ರಸಿದ್ಧ ಪ್ರಸನ್ನ ಪ್ರಭುವೆ,
ಶಾಂತಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವಯ್ಯಾ,
ಪ್ರಭುದೇವರಿಂದ ಬದುಕಿದೆನು!

beṭṭava nemmi kaṭṭigeya taḷḷuvudu adāvaccari?
prāṇakke hoṇeyādalli kāduvudu adāvaccari?
parakāyava toṭṭiddalli accare ati biride?

nimmuva kāruṇyavāgiddalli enagelliyū sukha,
śuddha siddha prasiddha prasanna Prabhuve,
Śāntacennamallikārjunadēvayyā,
Prabhudēvarinda badukidenu!

Is it a wonder if,
Trusting the mountain, you throw your staff away?

Is it a wonder if
You enter battle with your life insured?

For one who has donned the highest form,
This wonder of me is, surely, not so wonderful!

If everywhere I find delight
It is because
I have your grace!

O śuddha siddha prasiddha prasanna Prabhu
Śāntacennamallikārjuna Lord,
Through Prabhu's mercy I am saved!

ಇಂತು ಮರುಳುಶಂಕರದೇವರು ಪ್ರಭುದೇವರ ಸ್ತುತಿಸುತ್ತಿರಲು, ಆ ಸಮಯದೊಳು ಎಲ್ಲಾ ಪ್ರಮಥರು ಕಂಡು, ಅತ್ಯಂತ ಆಶ್ಚರ್ಯಂಬಡುತ್ತಿರಲು, ಅಲ್ಲಿ ಬಸವರಾಜದೇವರು ಮರುಳುಶಂಕರದೇವರ ನಿಲವ ಕಂಡು ಚಿಂತಾಕ್ರಾಂತರಾಗಿ ನಡನಡುಗಿ, ಇನಿತು ದಿನವೆನ್ನ ಅಂಗಳದಲ್ಲಿ ಮಹಾಲಿಂಗೈಕ್ಯನಪ್ಪ ಶರಣನಿರುತ್ತಿರಲು, ಈತನ ನಿಲವನರಿಯದೆ ಕೆಟ್ಟೆನೆಂದು ಅನುತಾಪಂಬಟ್ಟ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Maruḷuśaṅkaradēvaru Prabhudēvara stutisuttiralu, ā samayadoḷu ellā purātaru kaṇḍu, atyanta āścaryaṁbaḍuttiralu, alli Basavarājadēvaru Maruḷuśaṅkaradēvara nilava kaṇḍu cintākrāntarāgi naḍanaḍugi, initu dinavenna aṅgaḷadalli mahāliṅgaikyanappa śaraṇaniruttiralu, ītana nilavanaṟiyade keṭṭenendu anutāpaṁbaṭṭa prastāvada vacana:

The vacana which tells how, when Lord Maruḷuśaṅkara was praising Prabhudēva, just then, when all the Pramathas, seeing him, were in great amazement, there Lord Basavarāja, seeing the greatness of Lord Maruḷuśaṅkara, was overcome with regret and trembled all over to think that, when a śaraṇa who had attained consubstantial union was staying in his courtyard for such a long time, he himself, not recognising his eminence, was lost:

೧೬

ಅಯ್ಯಾ, ನಿಮ್ಮ ಶರಣರು ಬಂದೆನ್ನ ಅಂಗಳದೊಳಗೆ ರಕ್ಷಿಸಿಹೆನೆಂದಿರಲು,
ನಾನು ತೆಱಹುಮಱಹಾಗಿರ್ದು ಕೆಟ್ಟೆನಯ್ಯಾ !
ನಾನು ಕೆಟ್ಟ ಕೇಡಿಂಗೆ ಕಡೆಯಿಲ್ಲವಯ್ಯಾ !
ಕೂಡಲಸಂಗಮದೇವಾ,
ಎನ್ನ ಭಕ್ತಿ ಸಾವಿರ ನೋಂಪಿಯ ನೋಂತು
ಹಾದರದಲ್ಲಿ ಅಳಿದಂತಾಯಿತ್ತಯ್ಯಾ !

ayyā, nimma śaraṇaru bandenna aṅgaḷadoḷage
rakṣisihenendiralu,
nānu teṟahumaṟahāgirdu keṭṭenayyā !
nānu keṭṭa kēḍiṅge kaḍeyillavayyā !
Kūḍalasaṅgamadēvā,
enna bhakti sāvira nōṁpiya nōntu
hādaradalli aḷidantāyittayyā !

Lord, I am lost!
For when your śaraṇas came
Into my courtyard to save me,
I proved so unobservant and remiss!
There is no limit to my loss, O Lord!
O Kūḍala Saṅgama Lord,
Even as one
Observing a thousand austerities
Founders upon adultery,
Such is my piety!

೧೭

ಮತ್ತಂ,
ಕಾಯದ ಕಪಟ ಬಿಡದೆನಗಿನ್ನೆಂತಯ್ಯಾ?
ಮಾಯಾಪ್ರಪಂಚಿನ ಬಲೆಯೊಳಗೆ ಸಿಲುಕಿದೆ.
ವಾಯದ ಸಂಭ್ರಮವ ಹಿಡಿದೆನಗೆ
ಇದಾವ ಭಾವದ ಮುಖವೆಂದಱಿಯದೆ, ಜ್ಞಾನಶೂನ್ಯನಾಗಿರ್ದೆನಯ್ಯಾ !
ಅಷ್ಟಮದಂಗಳನು ಸೃಷ್ಟಿಸಿ ಇದ್ದಿರಾಗಿ,
ಕಟ್ಟುಗ್ರದಿಂದ ನಿಮ್ಮ ಕಾಣಲೀಯವು.

ಎನ್ನ ತನುವಿನ ಅವಗುಣವ ಮನದ ಮರ್ಕಟ ಬಿಡದು. ನೀನೆ ಗತಿ !
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಶರಣರ ಇರವನರಿಯದೆ ಭವದುಃಖಿಯಾದೆನಯ್ಯಾ !

mattaṁ,
kāyada kapaṭa biḍadenaginnentayyā ?
māyāprapañcina baleyoḷage silukide.
vāyada saṁbhramava hiḍidenage
idāva bhāvada mukhavendaṟiyade, jñānaśūnyanāgirdenayyā!
aṣṭamadaṅgaḷanu sṛṣṭisi iddirāgi,
kaṭṭugradinda nimma kāṇalīyavu.
enna tanuvina avaguṇava manada markaṭa biḍadu. nīne gati !
Kūḍalasaṅgamadēvā,
nimma śaraṇara iravanaṟiyade bhavaduḥkhiyādenayyā !

Again,
Lord, what shall be my fate
When these deceptions of the body cling?
Caught in the world's illusive web,
Cleaving to insubstantial pomp,
Ignorant what the spirit might be
Of which this is the outer form,
I have been living witlessly!

Since you devised for me
The eightfold pride,
They will not, by stubborn violence,
Permit me to behold your face!

This monkey of my mind will still not leave
The vices of the flesh!

You, my resource! O Kūḍala Saṅgama,
Failing to see the presence of your śaraṇas,
I have become a prey
To the miseries of this world!

ಮತ್ತಂ, ಬಸವರಾಜದೇವರು ಈ ಮರುಳುಶಂಕರದೇವರ ಕೃಪೆ ಎನಗಿನ್ನೆಂದಪ್ಪುದೆಂದು ಪ್ರಭುದೇವರ ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ, Basavarājadēvaru ī Maruḷuśaṇkaradēvara kṛpe enaginnendappudendu Prabhudēvara besagoṁba prastāvada vacana :

Again,

The vacana which tells how Lord Basavarāja asked Prabhudēva, "When shall I have the grace of this Lord Maruḷuśaṅkara?"

೧೪

ನಡುದೊಜ್ಜಿಯೊಳಗೆ ಹಜ್ಜುಗೋಲನಿಳಿದಂತಾಯಿತ್ತೆನ್ನ ಭಕ್ತಿ !
ಮರನನೇಱಿ ಕೈಯ ಬಿಟ್ಟಂತಾಯಿತ್ತೆನ್ನ ಭಕ್ತಿ !
ಶಿವಶಿವಾ, ಕೆಟ್ಟೆನಲ್ಲಾ ಗುರುವೆ !
ಕೂಡಲಸಂಗಮದೇವಾ,
ಈ ಮರುಳುಶಂಕರದೇವರ ಕೃಪೆ ಎನಗಿನ್ನೆಂದಪ್ಪುದು ಹೇಳಾ ಪ್ರಭುವೆ?

naḍudoṛeyoḷage haṛugōlaniḷidantāyittenna bhakti !
marananēṛi kaiya biṭṭantāyittenna bhakti !
Śiva Śivā, keṭṭenallā guruve !
Kūḍalasaṅgamadēvā,
ī Maruḷuśaṅkaradēvara kṛpe enaginnendappudu hēḷā Prabhuve?

My bhakti has been
Like one who leaves a ferry in mid-stream!

By bhakti has been
Like climbing a tree and letting go the hands!

Good heavens! O Guru, I am lost!
O Kūḍala Saṅgama Lord, when shall
The grace of Maruḷuśaṅkara here
Be granted me? Tell me, Prabhu!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪವ ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Basavarājadēvaru binnaisalu, adakke Prabhudēvaru nirūpava koṭṭa pratyuttara :

As Lord Basavarāja submitted thus, the reply given by Prabhudēva thereto in explanation:

೧೯

ಹೂಮಿಡಿಯ ಹಱಿದು, ಒತ್ತಿ ಹಣ್ಣ ಮಾಡಿಹೆನೆಂದರೆ
ಹಣ್ಣಾಗಬಲ್ಲುದೆ?
ಪರಿಮಳವಿಲ್ಲದ ನನೆಯನರಳಿಸಿ ಮುಡಿದಿಹೆನೆಂದರೆ
ಸೌರಭ ಉಂಟೆ?
ಶಿವಶರಣರ ನಿಲವ ಕಾಂಬ ಕಾಲಕ್ಕೆ ಕಾಣಬಹುದಲ್ಲದೆ,
ಎಲ್ಲಾ ಹೊತ್ತು ಕಾಣಬಹುದೆ?
ಅಹ ಕಾಲಕ್ಕೆ ತಾನೆಯಪ್ಪುದು.
ಗುಹೇಶ್ವರನ ಶರಣರ ನಿಲವ ಕಂಡ ಬಳಿಕ
ಮಱಿಹು, ಬೆಳಗ ಕಂಡ ಕತ್ತಲೆಯಂತೆ
ನೋಡ ನೋಡ ಹಱಿವುದು ನೋಡಾ ಸಂಗನಬಸವಣ್ಣಾ !

hūmiḍiya haṛidu, otti haṇṇa māḍihenendare
haṇṇāgaballude?
parimaḷavillada naneyanaraḷisi muḍidihenendare
saurabha uṇṭe?
śivaśaraṇara nilava kāṁba kālakke kāṇabahudallade,
ellā hottu kāṇabahude?
aha kālakke tāneyappudu.
Guhēśvarana śaraṇara nilava kaṇḍa baḷika
maṛahu, beḷaga kaṇḍa kattaleyante
nōḍa nōḍa haṛevudu nōḍā Saṅganabasavaṇṇā !

Can you, pray, pluck a tender fruit
And then by squeezing make it ripe?

Will you get perfume if you make
A scentless bud to bloom
In your impatience to put it on?

A Śivaśaraṇa's majesty
Can only be seen when time is ripe,
Not any time: for it shall bloom
In the fullness of time.

Look you, Saṅgana Basavaṇṇa,
Once you have seen
The majesty of Guhēśvara's śaraṇas,

Your ignorance,
Even as the darkness seeking light,
Within a twinkling, lo, is gone!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸುತ್ತಿರಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಮರುಳುಶಂಕರದೇವರ ಶ್ರೀಪಾದಕ್ಕೆ ಶರಣೆಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisuttiralu, idakke Basavarājadēvaru Maruḷuśaṅkaradēvara śrīpādakke śaraṇemba prastāvada vacana:

The vacana which tells how, on Prabhudēva replying thus, Lord Basavarāja thereupon made obeisance to Lord Maruḷuśaṅkara's holy feet:

೨೦

ಮುಗಿಲ ಮಱೆಯ ಮಿಂಚಿನಂತೆ,
ಒಡಲ ಮಱೆಯ ಆತ್ಮನಂತೆ,
ನೆಲದ ಮಱೆಯ ನಿಧಾನದಂತೆ
ಇಪ್ಪ ನಿಮ್ಮ ನಿಲವನಾರು ಬಲ್ಲರು?
ದೇವಾ, ನಿಮ್ಮ ನಿಲವ ಹಲಕಾಲದಿಂದ ಕಂಡು ಕಂಡು ಕಡೆಗಣಿಸಿ,
ಮಱೆದು ಮತಿಗೆಟ್ಟು ಮರುಳಾದೆನು.
ಎನ್ನ ತಪ್ಪಿಂಗೆ ಕಡೆ ಇಲ್ಲ ಕಾಣಾ!
ತ್ರಾಹಿ ತ್ರಾಹಿ, ಕಾಯಯ್ಯಾ ಕೂಡಲಸಂಗಮದೇವಾ!

mugila maṟeya miñcinante,
oḍala maṟeya ātmanante,
nelada maṟeya nidhānadante
ippa nimma nilavanāru ballaru?
dēvā, nimma nilava halakāladinda kaṇḍu kaṇḍu kaḍeganisi,
maṟedu matigeṭṭu maruḷādenu.
enna tappiṅge kaḍe illa kāṇā!
trāhi trāhi, kāyayyā Kūḍalasaṅgamadēvā!

Who can know
Thy majesty, which is
Like lightning hidden in cloud,
Like Ātman hidden in the body,
Like treasure hidden in earth?

O God, I have seen Thy majesty
For a long time and, having seen,
I've paid no heed!
It was mad of me
To have been so senseless, thus forgetful!
Behold, there is no limit to my fault!
Śave me, Oh save! Protect me, Lord
Kūḍala Saṅgama!

ನಿಮ್ಮ ಶರಣರ ಇರವನಱಿಯೆನೆಂದು ಬಸವರಾಜದೇವರು ನೊಂದು ಪ್ರಭುದೇವರಿಗೆ ಬಿನ್ನೈಸುತ್ತಿರಲು, ಅಲ್ಲಿ ಮರುಳುಶಂಕರದೇವರು ಬಸವರಾಜದೇವರ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

nimma śaraṇara iravanaṟiyenendu Basavarājadēvaru nondu Prabhudēvarige binnaisuttiralu, alli Maruḷuśaṅkaradēvaru Basavarājadēvara koṇḍāḍida prastāvada vacana:

The vacana which tells how, when Lord Basavarāja, being grieved, remarked to Prabhudēva, "I could not know the existence of Thy śaraṇa", Lord Maruḷuśaṅkara praised Lord Basavarāja:

೨೧

ಏಕಬೀಜಂ ಸಮಂ ವೃಕ್ಷಂ ಲೋಕಲಿಂಗಂ ತು ಪೂಜನಂ
ಏಕಧ್ಯಾನಸಮಂ ಚಿತ್ತಂ ಊರ್ಧ್ವಲಿಂಗಂ ತು ಪೂಜನಂ
ಏಕಾಕ್ಷರಂ ತು ಪೂಜಾನಾಂ ಮಹಾಲಿಂಗಂ ತು ದರ್ಶನಂ

ಇಂತೆಂದುದಾಗಿ,
ಇದುಕಾರಣ, ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣ ಲೋಕದ ಮರ್ತ್ಯನೆಂದರೆ
ಅಘೋರನರಕ ಕಾಣಾ!
ಶುದ್ಧ ಸಿದ್ಧ ಪ್ರಸಿದ್ಧ ಪ್ರಸನ್ನ ಪ್ರಭುವೆ,
ಶಾಂತಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವಯ್ಯಾ,
ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನ ನಿಲವಿನ ಪರಿಯ
ನೀವೆ ಬಲ್ಲಿರಲ್ಲದೆ ನಾನೆತ್ತ ಬಲ್ಲೆನಯ್ಯಾ?
ನಿಮ್ಮ ಧರ್ಮ, ನಿಮ್ಮ ಧರ್ಮ!

ēkabījaṁ samaṁ vṛkṣaṁ lōkaliṅgaṁ tu pūjanaṁ
ēkadhyānasamaṁ cittaṁ ūrdhvaliṅgaṁ tu pūjanaṁ
ēkākṣaraṁ tu pūjānāṁ mahāliṅgaṁ tu darśanaṁ

intendudāgi,
idukāraṇa, nimma śaraṇa Basavaṇṇa lōkada martyanendare
aghōranaraka kāṇā!
śuddha siddha prasiddha prasanna Prabhuve,
Śāntacennamallikārjunadēvayyā,
nimma śaraṇa Basavaṇṇana nilavina pariya
nīve ballirallade nānetta ballenayyā?
nimma dharma, nimma dharma!

Because the one Seed yields trees like to It,
The Visible Liṅga must be adored;
Because the one Thought burgeons with like thoughts,
The Supernal Liṅga must be adored;
Because the one Word breeds like pieties,
The Mahāliṅga must be realised.

Therefore,
The horrors of all Hell to him
Who says
Basavaṇṇa is a mortal man!

O śuddha siddha prasiddha prasanna Prabhu,
Śāntacennamallikārjuna Lord,
Thou alone know'st
The greatness of Thy śaraṇa Basavaṇṇa:
But how can I?
Thy mercy! show Thy mercy, Lord!

ಇಂತು ಮರುಳುಶಂಕರದೇವರು ಬಸವರಾಜದೇವರ ಕೊಂಡಾಡುತ್ತಿರಲು, ಆ ಬಸವರಾಜದೇವರು ಮರುಳುಶಂಕರದೇವರ ಘನವನು ಚೆನ್ನಬಸವರಾಜದೇವರಿಗೆ ನುಡಿದು ತೋಱುವ ಹಾಂಗೆ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Maruḷuśaṅkaradēvaru Basavarājadēvara koṇḍāḍuttiralu, ā basavarājadēvaru Maruḷuśaṅkaradēvara ghanavanu Cennabasavarājadēvarige nuḍidu tōṟuva hāṅge koṇḍāḍida prastāvada vacana:

The vacana which tells how, on Lord Maruḷuśaṅkara praising Lord Basavarāja, the latter praised Lord Maruḷuśaṅkara's eminence to Lord Cennabasavarāja as if setting it forth in words:

೨೨

ಕಂಗಳೊಳಗೆ ಕರುಳಿಲ್ಲ. ಕಾಯದೊಳಗೆ ಮಾಯವಿಲ್ಲ.
ಮನದೊಳಗೆ ಅಹಂಕಾರವಿಲ್ಲ.
ದೇಹವೆಂದಱಿಯ; ನಿರ್ದೇಹವೆಂದಱಿಯ.
ಜಂತ್ರದ ಸೂತ್ರದಂತಿಪ್ಪ ನಿಬ್ಬೆರಗಿನ ಮೂರ್ತಿಯ ನೋಡಾ !
ಲಿಂಗಜಂಗಮದ ಒಕ್ಕ ಮಿಕ್ಕ ಪ್ರಸಾದವ ಕೊಂಡು,
ಮಿಕ್ಕು ಮಿಱಿ ನಿಂದ ಮಹಾಪ್ರಸಾದಿಯ ನೋಡಾ !
ತನ್ನನಱಿದಹರೆಂದು ಜಗದ ಕಣ್ಣಿಗೆ ಮಾಯದ ಮಂಜ ಕವಿಸಿ,
ನಿಜಪದದಲ್ಲಿ ತದುಗತನಾದ.
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ
ಮರುಳುಶಂಕರದೇವರ ನಿಲವ ನೋಡಾ ಚೆನ್ನಬಸವಣ್ಣಾ !

kaṅgaḷoḷage karuḷilla. kāyadoḷage māyavilla.
manadoḷage ahaṁkāravilla.
dēhavendaṟiya; nirdēhavendaṟiya.
jantrada sūtradantippa nibberagina mūrtiya nōḍā;
liṅgajaṅgamada okka mikka prasādava koṇḍu,
mikku mīṟi ninda mahāprasādiya nōḍā!
tannanaṟidaharendu jagada kaṇṇige māyada mañja kavisi,
nijapadadalli tadugatanāda.
Kūḍalasaṅgamadēvaralli
Maruḷuśaṅkaradēvara nilava nōḍā Cennabasavaṇṇā!

Behold the awe-struck form of one
Whose eyes are from all dotage free;
Whose body no illusion knows;
Whose mind is purged of pride;
Who knows not if
The body is, or not;
Who has become even as an engine's string!

Behold the Mahāprasādi
Who, having got the abounding gift
Of Liṅga and Jaṅgama, now dwells
Transcending it.

Lest you should recognise him for Himself,
He has clouded the world's eyes
With Māyā's mist,
And grown a part of the Absolute.

O Cennabasavaṇṇa,
Behold the majesty
Of Maruḷuśaṅkara
In Lord Kūḍala Saṅgama!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಲು, ಆ ಚೆನ್ನಬಸವರಾಜದೇವರು ಮರುಳುಶಂಕರದೇವರ ನಿಲವ ನಿಮ್ಮಿಂದ ಕಂಡೆನೆಂದು ಬಸವರಾಜದೇವರಿಗೆ ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru nirūpisalu, ā Cennabasavarājadēvaru Maruḷuśaṅkaradēvara nilava nimminda kaṇḍenendu Basavarājadēvarige binnaisida prastāvada vacana:

The vacana which tells how, when Lord Basavarāja spoke thus, Lord Cennabasavarāja submitted to Basavarāja, "It is through you that I saw the greatness of Lord Maruḷuśaṅkara":

೨೩

ಅಂಗವನಾಚಾರಕ್ಕರ್ಪಿಸಿ, ಆಚಾರವನಂಗಕ್ಕರ್ಪಿಸಿ,
ಆಚಾರಲಿಂಗಪ್ರಸಾದಿಯಾದ.
ಪ್ರಾಣವ ಲಿಂಗದಲ್ಲಿ ಅರ್ಪಿಸಿ, ಆ ಲಿಂಗವ ಪ್ರಾಣಕ್ಕರ್ಪಿಸಿ,
ಪ್ರಾಣಲಿಂಗಪ್ರಸಾದಿಯಾದ.
ದೇಹಭಾವದ ಅಹಂಕಾರ
ದಾಸೋಹಭಾವದೊಳಗಲ್ಲದೆ ಅಳಿಯದೆಂದು,
ಲಿಂಗಜಂಗಮಕ್ಕೆ ಕೊಟ್ಟು
ಲಿಂಗಜಂಗಮಪ್ರಸಾದಿಯಾದ.
ಸತ್ಯಶರಣರ ಅಂಗಳದೊಳಗೆ ಬಿದ್ದ ಅಗುಳನೆತ್ತಿಕೊಂಡಿಪ್ಪೆನೆಂದು,
ನಿಮ್ಮ ಪ್ರಸಾದದ ಕುಳಿಯೊಳಗೆ
ಹನ್ನೆರಡು ವರುಷ ಪರಿಯಂತರ ಪ್ರಸಾದಿಯಾಗಿರ್ದ.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರಲ್ಲಿ
ಮರುಳುಶಂಕರದೇವರ ಶ್ರೀಪಾದದ ಘನವನು
ನಿಮ್ಮಿಂದ ಕಂಡು ಬದುಕಿದೆನು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ !

aṅgavanācārakkarpisi, ācāravanaṅgakkarpisi,
ācāraliṅgaprasādiyāda.
prāṇava liṅgadalli arpisi, ā liṅgava prāṇakkarpisi,
prāṇaliṅgaprasādiyāda.
dēhabhāvada ahaṁkāra
dāsōhabhāvadoḷagallade aḷiyadendu,
liṅgajaṅgamakke koṭṭu
liṅgajaṅgamaprasādiyāda.
satyaśaraṇara aṅgaḷadoḷage bidda aguḷanettikoṇḍippenendu,
nimma prasādada kuḷiyoḷage
hanneraḍu varuṣa pariyantara prasādiyāgirda.
Kūḍalacennasaṅgamadēvaralli
Maruḷuśaṅkaradēvara śrīpādada ghanavanu
nimminda kaṇḍu badukidenu kāṇā Saṅganabasavaṇṇā!

His body he gave to discipline;
His discipline to body too;
So he became the prasādi
Of Ācāra Liṅga.

To Liṅga he has given his breath,
And to that breath the Liṅga too;
So he became the prasādi
Of Prāṇa Liṅga.

Because the spirit of service alone
Can break the pride of body consciousness,
To Liṅga and Jaṅgama he's given his all;
So he became the prasādi
Of Liṅga and Jaṅgama.

For twelve long years beside the pit
Wherein your gifts are piled,
Vowed to pick up the crumbs that fall
Within the courtyard of
Your true śaraṇas,
He has remained a beggar for Grace.

Look you, Saṅgana Basavaṇṇa,
Before Kūḍala Cennasaṅgama I say,
Because of you I've seen

The great and glorious feet
Of Maruḷuśaṅkara,
And I am saved!

ಮರುಳುಶಂಕರದೇವರ ಘನವ ನಿಮ್ಮಿಂದ ಕಂಡು ಬದುಕಿದೆನೆಂದು ಚೆನ್ನಬಸವರಾಜ ದೇವರು ಬಸವರಾಜದೇವರ ಕೂಡೆ ಬಿನ್ನಹಂಮಾಡುತ್ತಿರಲು, ಮತ್ತಂ ಮರುಳುಶಂಕರ ದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರ ಸ್ತುತಿಯನೊಳಕೊಂಡು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

Maruḷuśaṅkaradēvara ghanava nimminda kaṇḍu badukidenendu Cennabasavarājadēvaru Basavarājadēvara kūḍe binnahaṁmāḍuttiralu, mattaṁ Maruḷuśaṅkaradēvaru Cennabasavarājadēvara stutiyanoḷakoṇḍu nirūpisida prastāvada vacana:

The vacana which tells how, when Lord Cennabasavarāja submitted to Lord Basavarāja, "It's through you that I have seen the eminence of Lord Maruḷuśaṅkara and have been saved," the latter in turn spoke in praise of Lord Cennabasavarāja:

೨೪

ಭಕ್ತ ಮಾಹೇಶ್ವರ ಪ್ರಸಾದಿ ಪ್ರಾಣಲಿಂಗಿ ಶರಣ ಐಕ್ಯ—
ಇಂತೀ ಷಡುಸ್ಥಲಚಕ್ರವರ್ತಿಯಯ್ಯಾ ಚೆನ್ನಬಸವಣ್ಣನು !
ಷಡಾಧಾರಂ ಸರ್ವಭೇದಂ ಸರ್ವಾಚಾರಂ ತು ಲಿಂಗಯೋಃ
ಷಡೂರ್ಮಿಂ ತ್ರಿವಿಧಂ ಚೈಕಂ ತಸ್ಮಾಲ್ಲಿಂಗಂ ಪ್ರಪೂಜನಂ
ಇಂತೆಂದುದಾಗಿ, ಇಂತಪ್ಪ ಲಿಂಗಾಂಗಿಯಯ್ಯಾ ಚೆನ್ನಬಸವಣ್ಣನು.
ಆಚಾರವೆ ಕಾಯ, ಆಚಾರವೆ ಪ್ರಾಣ, ಆಚಾರವೆ ಲಿಂಗ, ಆಚಾರವೆ ಸಂಗ—
ಇಂತಪ್ಪ ಆಚಾರಸನ್ನಹಿತನಯ್ಯಾ ನಮ್ಮ ಚೆನ್ನಬಸವಣ್ಣನು.
ಶುದ್ಧ ಸಿದ್ಧ ಪ್ರಸಿದ್ಧ ಪ್ರಸನ್ನ ಪ್ರಭುವೆ,
ಶಾಂತಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವಯ್ಯಾ,
ನಿಮ್ಮ ಚೆನ್ನಬಸವಣ್ಣನು ಸರ್ವಾಚಾರಸಂಪನ್ನನು.
ಇಂತಪ್ಪ ಚೆನ್ನಬಸವಣ್ಣನ ನಿಲವ ನೀವೆ ಬಲ್ಲಿರಲ್ಲದೆ
ನಾನೆತ್ತ ಬಲ್ಲೆನಯ್ಯಾ? ನಿಮ್ಮ ಧರ್ಮ, ನಿಮ್ಮ ಧರ್ಮ !

bhakta māhēśvara prasādi prāṇaliṅgi śaraṇa aikya—
intī ṣaḍusthalacakravartiyayyā Cennabasavaṇṇanu!
ṣaḍādhāraṁ sarvabhēdaṁ sarvācāraṁ tu liṅgayōḥ
ṣaḍūrmiṁ trividhaṁ caikaṁ tasmālliṅgaṁ prapūjanaṁ

intendudāgi, intappa liṅgāṅgiyayyā Cennabasavaṇṇanu.
ācārave kāya, ācārave prāṇa, ācārave liṅga, ācārave saṅga—
intappa ācārasannahitanayyā namma Cennabasavaṇṇanu.
śuddha siddha prasiddha prasanna Prabhuve,
Śāntacennamallikārjunadēvayyā,
nimma Cennabasavaṇṇanu sarvācārasaṁpannanu.
intappa Cennabasavaṇṇana nilava nīve ballirallade
nānetta ballenayyā? nimma dharma, nimma dharma!

Of the six stages—Bhakta,
Māhēśvara, Prasādi,
Prāṇaliṅgi, Śaraṇa, Aikya—
Cennabasavaṇṇa is the sovereign king!

To Liṅga is adoration due, because
Dwelling within the sixfold, it subsumes
All differences and all disciplines,
The sixfold, the threefold, and the One.

This being so,
Cennabasavaṇṇa is
An embodiment of Liṅga,
Discipline his body and breath,
And also the Liṅga and the union:
Of such a discipline
Is our Cennabasavaṇṇa
The continent.

O śuddha siddha prasiddha prasanna Prabhu,
Śāntacennamallikārjuna Lord,
Your Cennabasavaṇṇa has attained
All discipline!

So, you only know the magnitude
Of Cennabasavaṇṇa; but how can I?
Your mercy, show your mercy, Lord!

ಮತ್ತಂ ಮರುಳುಶಂಕರದೇವರ ನಿಲವ ಚೆನ್ನಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರಿಗೆ ಬಿನ್ನೈಸಿದ ವಚನ:

mattaṁ Maruḷuśaṅkaradēvara nilava Cennabasavarājadēvaru Prabhudēvarige binnaisida vacana:

Again,

The vacana which tells how Lord Cennabasavarāja spoke of the greatness of Lord Maruḷuśaṅkara to Prabhudēva:

೨೫

ತುದಿ ಮೊದಲಿಲ್ಲದ ಘನವ ನೋಡಾ !
ಒಳಹೊರಗಿಲ್ಲದ ಅನುವ ನೋಡಾ !
ಗುರು ಲಿಂಗ ಜಂಗಮ ತಾನೆಯಾಗಿ,
ಮತ್ತೆ ತಾನೆಂಬುದೇನೂ ಇಲ್ಲದೆ ಇಪ್ಪ ಪರಿಯ ನೋಡಾ !
ತನ್ನ ತಾ ನಿರ್ದೇಶಮಂ ಮಾಡಿಕೊಂಡು,
ನಿಜಪದವನೈದಿಪ್ಪ ಪರಿಯ ನೋಡಾ !
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರಲ್ಲಿ
ಪರಮಪ್ರಸಾದಿಯಾಗಿಪ್ಪ ಮರುಳುಶಂಕರದೇವರ ನಿಲವ ನೋಡಾ ಪ್ರಭುವೆ !

tudi modalillada ghanava nōḍā !
oḷahoṟagillada anuva nōḍā !
guru liṅga jaṅgama tāneyāgi,
matte tāneṁbudēnū illade ippa pariya nōḍā !
tanna tā nirdēśamaṁ māḍikoṇḍu,
nijapadavanaidippa pariya nōḍā !
Kūḍalacennasaṅgamadēvaralli
paramaprasādiyāgippa Maruḷuśaṅkaradēvara nilava nōḍā
Prabhuve !

Behold the greatness that
Has no beginning and no end!

Behold the expanse
That inner nor an outer knows!

Behold how he, embodying in himself
Guru and Liṅga and Jaṅgama,
Yet dwells with nothing of himself!

Behold how he has led himself
Unto the goal, and has attained
The ultimate stage.

O Prabhu, behold Maruḷuśaṅkaradēva,
Who has made himself
A great prasādi,
In Lord Kūḍala Cennasaṅgama!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಪರಮಪ್ರಸಾದಿಯಾಗಿಪ್ಪ ಮರುಳುಶಂಕರದೇವರ ನಿಲವ ಬಸವರಾಜದೇವರಿಂದ ಕಂಡೆವೆಂದು, ಸಿದ್ಧರಾಮಯ್ಯದೇವರೊಡನೆ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Prabhudēvaru paramaprasādiyāgippa Maruḷuśaṅkaradēvara nilava Basavarājadēvarinda kaṇḍevendu, Siddharāmayyadēvaroḍane nirūpisida prastāvada vacana:

The vacana which tells how Prabhudēva spoke to Lord Siddharāmayya saying, "It is through Lord Basavarāja that I saw the greatness of Lord Maruḷuśaṅkara, who is a great prasādi":

೨೬

ಅಂಗವಿಡಿದಂಗಿ ಎಂಬೆನೆ?
ಆಱನೊಳಕೊಂಡನುಪಮನ ನೋಡಾ!
ಮೂಱಱಿ ಹೊಲಿಗೆಯ ಬಿಚ್ಚಿ,
ಎಂಟಾತ್ಮ ಹರಿಗಳ ತನ್ನಿಚ್ಛೆಯೊಳ್ ನಿಲಿಸಿದ ನಿಜಸುಖಿಯ ನೋಡಾ!
ತತ್ತ್ವ ಮೂವತ್ತಾಱ ಮೀಱಿ
ಅತ್ತತ್ತಲೆ ತೋರ್ಪ ಅಗಮ್ಯನ ನೋಡಾ!
ನಮ್ಮ ಗುಹೇಶ್ವರನ ಶರಣ ಅಲ್ಲಯ್ಯನ ಇರವನೊಳಕೊಂಡ
ಪರಮಪ್ರಸಾದಿ ಮರುಳುಶಂಕರದೇವರ ನಿಲವ
ಬಸವಣ್ಣನಿಂದ ಕಂಡೆ ನೋಡಾ ಸಿದ್ಧರಾಮಯ್ಯಾ!

aṅgaviḍidaṅgi emḅene?
āṟanoḷakoṇḍanupamana nōḍā!
mūṟaṟa holigeya bicci,
eṇṭātma harigaḷa tannicchеyoḷ nilisida nijasukhiya nōḍā!
tattva mūvattāṟa mīṟi
attattale tōrpa agamyana nōḍā!
namma Guhēśvarana śaraṇa Allayyana iravanoḷakoṇḍa
paramaprasādi Maruḷuśaṅkaradēvara nilava
Basavaṇṇaninda kaṇḍe nōḍā Siddharāmayyā!

Shall I call him embodied who has a body?
Behold the peerless one
Who has absorbed the Six!

Behold the truly blest who lives
With the three bonds burst,
Controlling with his will
The outflow of his eightfold self!

Behold the Incomprehensible
Who's seen to have gone beyond
The Six-and-thirty Principles
And farther far beyond!

Look you, Siddharāmayya,
Because of Basavaṇṇa
I've seen at last
The greatness of Maruḷuśaṅkara,
The Paramaprasādi
Who has embodied the very being
Of Allayya, our Guhēśvara's śaraṇa!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರೊಡನೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸುತ್ತಿರಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಂದ ಪ್ರಭುದೇವರ ಕಂಡೆ, ಪ್ರಭುದೇವರಿಂದ ಮರುಳುಶಂಕರದೇವರ ಕಂಡೆನೆಂದು ಕೊಂಡಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Siddharāmayyadēvaroḍane Prabhudēvaru nirūpisuttiralu, idakke Basavarājadēvaru Siddharāmayyadēvarinda Prabhudēvara kaṇḍe, Prabhudēvarinda Maruḷuśaṅkaradēvara kaṇḍenendu koṇḍāḍuva prastāvada vacana:

The vacana which tells how, on Prabhudēva speaking thus with Lord Siddharāmayya, Lord Basavarāja thereupon remarked by way of praise: "It is through Lord Siddharāmayya that I met Prabhudēva, and through Prabhudēva that I saw Lord Maruḷuśaṅkara:

೨೭

ಸತ್ಯಮುಕ್ತಿಯ ಕಳೆಯ ನೋಡಾ !
ನಿತ್ಯತತ್ತ್ವದ ಇರವ ನೋಡಾ !
ಮೂಱೊಂದಾದ ಆರೂಢನ ನೋಡಾ !

ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ತದ್ಗತವಾಗಿಪ್ಪ ಮರುಳುಶಂಕರದೇವರ ನಿಲವ
ಪ್ರಭು ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಂದ ಕಂಡು
ಬದುಕಿದೆನು ! ಬದುಕಿದೆನು ! !

satyamuktiya kaḷeya nōḍā !
nityatattvada irava nōḍā !
mūṟondāda ārūḍhana nōḍā !
Kūḍalasaṅgamadēvaralli tadgatavāgippa Maruḷuśaṅkaradēvara nilava
Prabhu Siddharāmayyadēvarinda kaṇḍu
badukidenu ! badukidenu !!

Behold the splendour of the true salvation!
Behold the substance of the eternal Principle!
Him who, become the Triune being, has soared!
I've, through the grace
Of Prabhudēva and Siddharāmayya,
Beheld the majesty of Lord
Maruḷuśaṅkara, become one with Kūḍala Saṅgama,
And I am saved! Oh, saved!

ಇಂತು ಬಸವರಾಜದೇವರು ಮರುಳುಶಂಕರದೇವರ ನಿಲವ ಪ್ರಭು ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಂದ ಕಂಡು ಬದುಕಿದೆನೆಂದು ಸ್ತುತಿಸುತ್ತಿರಲು, ಇದಕ್ಕೆ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಮರುಳುಶಂಕರದೇವರ ನಿಲವ ಪ್ರಭು ಬಸವಣ್ಣನಿಂದ ಕಂಡೆನೆಂದು ಸ್ತುತಿಸಿದ ವಚನ:

intu Basavarājadēvaru Maruḷuśaṅkaradēvara nilava Prabhu Siddharāmayyadēvarinda kaṇḍu badukidenendu stutisuttiralu, idakke Siddharāmayyadēvaru Maruḷuśaṅkaradēvara nilava Prabhu Basavaṇṇaninda kaṇḍenendu stutisida vacana :

The vacana which tells how, when Lord Basavarāja spoke in praise saying, "It is through Prabhu and Lord Siddharāmayya that I saw the greatness of Lord Maruḷuśaṅkara and was saved", thereupon Lord Siddharāmayya observed in praise: "It is through Prabhu and Basavaṇṇa that I saw the greatness of Lord Maruḷuśaṅkara":

೨೮

ಆದಿಯ ಮೂರ್ತಿಯಲ್ಲ.
ಅನಾದಿಯ ಬಚ್ಚಬಜಿಯ ಶೂನ್ಯನಲ್ಲ.
ಅಂಗವಿದ್ದು ಅಂಗವಿಲ್ಲ.

ಸಂಗ ಘನಪದದಲ್ಲಿ ವೇದ್ಯವಾದ ಮರುಳುಶಂಕರದೇವರ ನಿಲವ
ಪ್ರಭು ಬಸವಣ್ಣನಿಂದ ಕಂಡು ಬದುಕಿದೆನು ಕಾಣಾ
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನಾ !

ādiya mūrtiyalla.
anādiya baccabaṛiya śūnyanalla.
aṅgaviddu aṅgavilla.
saṅga ghanapadadalli vēdyavāda Maruḷuśaṅkaradēvara nilava
Prabhu Basavaṇṇaninda kaṇḍu badukidenu kāṇā
Kapilasiddhamallikārjunā !

He is not the form of the Begun;
Nor the Unbegun's
Utter vacuity!
He's disembodied in the body still!

Look you, Kapilasiddhamallikārjuna,
I've, through Prabhu's and Basavaṇṇa's grace,
Beheld the majesty
Of Maruḷuśaṅkaradēva,
Who has entered into a union with
The Absolute state,
And I am saved!

ಈ ಹೀಗೆಂದು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ನಿರೂಪಿಸಲು, ಮತ್ತಂ ಬಸವರಾಜ ದೇವರು ಹಡಪದಪ್ಪಣ್ಣಗಳಿಂದ ಪ್ರಭು ಸಿದ್ಧರಾಮಯ್ಯದೇವರ ನಿಲವ ಕಂಡೆ; ಮತ್ತಂ ಪ್ರಭು ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಂದ ಮರುಳುಶಂಕರದೇವರ ಇರವ ಕಂಡೆನ್ನ ಜನ್ಮ ಸಫಲ ವಾಯಿತ್ತೆಂದು ಸ್ತುತಿಸಿದ ವಚನ:

ī hīgendu Siddharāmayyadēvaru nirūpisalu, mattaṁ Basavarājadēvaru Haḍapadappaṇṇagaḷinda Prabhu Siddharāmayyadēvara nilava kaṇḍe; mattaṁ Prabhu Siddarāmayyadēvarinda Maruḷuśaṅkaradēvara irava kaṇḍenna janma saphalavāyittendu stutisida vacana :

The vacana which tells how, when Lord Siddharāmayya observed thus, Lord Basavarāja again spoke in praise saying, "It is through Haḍapada Appaṇṇa that I saw the greatness of Prabhu and Lord Siddharāmayya, and, realising the existence of Lord Maruḷuśaṅkara through Prabhu and Siddharāmayya, my birth bore fruit":

೨೯

ಏನೆಂದುಪಮಿಸುವೆನಯ್ಯಾ !
ತನ್ನಿಂದ ತಾ ತೋಱಿದೆ,
ಗುರುಮುಖದಿಂದ ತೋಱಿದ ತನ್ನ ನಿಲವ ನಿರುಪಮನು !
ಶಬ್ದ ಮುಗ್ಧವಾಗಿದ್ದೆಡೆಯನಿದಿರಿಂಗೆ ತೋಱಿದೆ,
ಇರವೆ ಪರವಾಗಿರ್ದ ಅಜಡನು.
ಇನನುದಯ ಕಾಲಕ್ಕೆ ಕುಕ್ಕುಟ ದನಿದೋಱುವಂತೆ,
ಘನಮಹಿಮರ ದರ್ಶನದಿಂದ ಸತ್‌ಪ್ರಣವವೆ ತಾನಾಗಿ ನುಡಿದ ಮೂಲಿಗನು !
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ಬೆರಸಿ ಬೇಱಿಲ್ಲದಿಪ್ಪ ಮರುಳುಶಂಕರದೇವರ ನಿಲವ
ಪ್ರಭುದೇವರು ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಹಡಪದಪ್ಪಣ್ಣನಿಂದ ಕಂಡು
ಎನ್ನ ಜನ್ಮ ಸಫಲವಾಯಿತ್ತಯ್ಯಾ !

ēnendupamisuvenayyā !
tanninda tā tōṟade,
gurumukhadinda tōṟida tanna nilava nirupamanu !
śabda mugdhavāgiddeḍeyanidiriṅge tōṟade,
irave paravāgirda ajaḍanu.
inanudaya kālakke kukkuṭa danidōṟuvante,
ghanamahimara darśanadinda satpraṇavave
tānāgi nuḍida mūliganu !
Kūḍalasaṅgamadēvaralli berasi bēṟilladippa
Maruḷuśaṅkaradēvara nilava
Prabhudēvaru Siddharāmayyadēvaru
Haḍapadappaṇṇaninda kaṇḍu
enna janma saphalavāyittayyā !

Lord, how could I describe his worth?
The peerless one
Who, having concealed himself,
Had, by his Guru's act,
Betrayed his majesty!

The subtle one,
Obscuring his lofty state
Wherein all
Words are silenced,
Is now the Being supreme!

The ancient one
Who, at the sight
Of the great and glorious ones,
Even as the fowl lifts up its voice
At break of day,
Has changed into the real ōṁ
And spoken!

I've, by the grace
Of Prabhu, Siddharāmayya and Haḍapada Appaṇṇa,
Beheld the majesty
Of Maruḷuśaṅkaradēva,
Indistinguishably one
With Lord Kūḍala Saṅgama,
And my life has borne fruit!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಮರುಳುಶಂಕರದೇವರ ಕೊಂಡಾಡುತ್ತಿರಲು, ಇದಕ್ಕೆ ಹಡಪದಪ್ಪಣ್ಣಗಳು ಪ್ರಭುದೇವರಿಂದ ಬಸವಣ್ಣನಿಂದ ಮರುಳುಶಂಕರದೇವರ ಇರವ ಕಂಡು ಬದುಕಿದೆನೆಂದು ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru Maruḷuśaṅkaradēvara koṇḍāḍuttiralu, idakke Haḍapadappaṇṇagaḷu Prabhudēvarinda Basavaṇṇaninda Maruḷuśaṅkaradēvara irava kaṇḍu badukidenendu koṇḍāḍida prastāvada vacana:

The vacana which tells how, when Lord Basavarāja had praised Lord Maruḷuśaṅkara, thereupon Haḍapada Appaṇṇa spoke in praise saying, "Through Prabhu and Basavaṇṇa have I known the existence of Lord Maruḷuśaṅkara and been saved":

೩೦

ಯುಗಜುಗಂಗಳ ಅಳಿವುಳಿವನಱಿಯದೆ,
ಹಗಲಿರುಳೆಂಬವ ನೆನಹಿನಲ್ಲೂ ಅಱಿಯದೆ,
ಲಿಂಗದಲ್ಲಿ ಪರವಶನಾಗಿರ್ದ
ಪರಮಪರಿಣಾಮಿಯನೇನೆಂದುಪಮಿಸುವೆನಯ್ಯಾ?
ಆಹಾ! ಎನ್ನ ಮುಕ್ತಿಯ ಮುಕುರದ ಇರವ ನೋಡಾ!
ಆಹಾ! ಎನ್ನ ಸತ್ಯದ ಸ್ವಾನುಭಾವದ ಕಳೆಯ ನೋಡಾ!
ಆಹಾ! ಅಷ್ಟಮದಂಗಳ ಹಂಗನುಳಿದು,
ನಿಷ್ಠೆ ನಿಬ್ಬೆಱಿಗಾಗಿ ನಿಂದ ಚಿತ್ಸುಖಿಯ ನೋಡಾ!

ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಯ್ಯಾ,
ಪರಮಪ್ರಸಾದಿ ಮರುಳುಶಂಕರದೇವರ ನಿಲವ
ಪ್ರಭು ಬಸವಣ್ಣನಿಂದ ಕಂಡು ಬದುಕಿದೆನು ! ಬದುಕಿದೆನು ! !

yugajugaṅgaḷa aḷivuḷivanaṛiyade,
hagaliruḷemba nenahinallū aṛiyade,
liṅgadalli paravaśanāgirda
paramapariṇāmiyanēnendupamisuvenayyā ?
āhā ! enna muktiya mukurada irava nōḍā !
āhā ! enna satyada svānubhāvada kaḷeya nōḍā !
āhā ! aṣṭamadaṅgaḷa haṅganuḷidu,
niṣṭhe nibbeṛagāgi ninda citsukhiya nōḍā !
Basavapriya Kūḍalacennasaṅgamadēvayyā,
paramaprasādi Maruḷuśaṅkaradēvara nilava
Prabhu Basavaṇṇaninda kaṇḍu badukidenu ! badukidenu !!

How could I describe, O Lord,
Him who is
Exceedingly content,
Rapt in Liṅga's embrace,
Unconscious how the ages lapse or stay,
Perceiving in his mind nor night nor day?

Ah, see the being who is
My Liberation's glass!
Ah, see the splendour of one
Who has, himself, experienced the Truth!
Ah, see the Blest
Who, bursting the bonds of eightfold pride,
Now stands in awe of his own faith.

O Basavapriya Kūḍala Cennasaṅgama Lord,
I have by Prabhu's and Basavaṇṇa's grace
Beheld the majesty
Of Maruḷuśaṅkaradēva, the great prasādi,
And I am saved, am saved!

ಈ ಹೀಗೆಂದು ಹಡಪದಪ್ಪಣ್ಣಗಳು ಮರುಳುಶಂಕರದೇವರ ಇರವ ಕೊಂಡಾಡು ತ್ತಿರಲು, ಅದಕ್ಕೆ ಮಡಿವಾಳಯ್ಯಗಳು ಪರಮಪರಿತೋಷರಾಗಿ, ಮರುಳುಶಂಕರದೇವರ ನಿಲವ ಬಸವಣ್ಣನಿಂದ ಕಂಡು ಬದುಕಿದೆನೆಂದು ಕೊಂಡಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Haḍapadappaṇṇagaḷu Maruḷuśaṅkaradēvara irava koṇḍāḍuttiralu, adakke Maḍivāḷayyagaḷu paramaparitōṣarāgi, Maruḷuśaṅkaradēvara nilava Basavaṇṇaninda kaṇḍu badukidenendu koṇḍāḍuva prastāvada vacana:

When Haḍapada Appaṇṇa had praised Lord Maruḷuśaṅkara's way of life, thereupon Maḍivāḷayya, being immensely happy, spoke in praise saying: "Having seen the greatness of Lord Maruḷuśaṅkara through Basavaṇṇa, I am saved":

೩೧

ಮೂಱನೊಳಕೊಂಡ, ಆಱ ಮಿಱಿ ನಿಂದ ಘನವನೇನೆಂಬೆನಯ್ಯಾ !
ನುಡಿವರೆ ವಾಚಾತೀತ. ನೋಡುವರೆ ಕಂಗಳೆರಡೆಯ್ದವಯ್ಯಾ !
ಮಹದ ಬೆಳಗೆ ತಾನಾಗಿ ನಿಂದ ಮರುಳುಶಂಕರದೇವರ ನಿಲವ
ಬಸವಣ್ಣನಿಂದ ಕಂಡು ಬದುಕಿದೆನು ಕಾಣಾ ಕಲಿದೇವರದೇವಾ !

mūṟanoḷakoṇḍa, āṟa mīṟi ninda ghanavanēnembenayyā !
nuḍivare vācātīta. nōḍuvare kaṅgaḷeraḍeydavayyā !
mahada beḷage tānāgi ninda Maruḷuśaṅkaradēvara nilava
Basavaṇṇaninda kaṇḍu badukidenu kāṇā Kalidēvaradēvā !

How can I describe, O Lord,
The glory that exists
Absorbing the Three,
Transcending the Six?

Should you wish to tell, he's beyond speech;
And should you look, he is beyond
Your twin eyes!

O Kalidēva Lord,
I've, by the grace of Basavaṇṇa,
Beheld the majesty
Of Maruḷuśaṅkara, who is himself
The light of lights,
The splendour of the Absolute,
And I am saved.

ಈ ಹೀಗೆಂದು ಮರುಳುಶಂಕರದೇವರ ನಿಲವ ಮಡಿವಾಳಯ್ಯಗಳು ಕೊಂಡಾಡುತ್ತಿರಲು, ಅಲ್ಲಿ ಬಸವರಾಜದೇವರು ಮಡಿವಾಳಯ್ಯಗಳಿಂದ ಮರುಳುಶಂಕರದೇವರ ಇರವ ಕಂಡು ಬದುಕಿದೆನೆಂದು ಕಿನ್ನರ ಬ್ರಹ್ಮಯ್ಯಗಳ ಕೂಡೆ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Maruḷuśaṅkaradēvara nilava Maḍivāḷayyagaḷu koṇḍāḍuttiralu, alli Basavarājadēvaru Maḍivāḷayyagaḷinda Maruḷuśaṅkaradēvara irava kaṇḍu badukidenendu Kinnara Brahmayyagaḷa kūḍe nirūpisida prastāvada vacana :

The vacana which tells how, when Maḍivāḷayya had thus praised the eminence of Lord Maruḷuśaṅkara, just then Lord Basavarāja said to Kinnara Brahmayya, "Thanks to Maḍivāḷayya I have known the existence of Lord Maruḷuśaṅkara and been saved":

೩೨

ಎನ್ನ ವಚನರಚನೆಯು ಮೆಚ್ಚ.
ಅಡಿಗಡಿಗೆನ್ನ ಮನದ ಮೈಲಿಗೆಯ ತೊಳೆದು,
ಹೋದ ಪ್ರಾಣವ ಮರಳಿ ತಂದು ರಕ್ಷಿಸಿದ.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ಮಡಿವಾಳಯ್ಯಗಳ ಕರುಣದಿಂದ
ಮರುಳುಶಂಕರದೇವರ ನಿಲವ ಕಂಡು
ಬದುಕಿದೆನು ಕಾಣಾ ಕಿನ್ನರ ಬ್ರಹ್ಮಯ್ಯಾ !

enna vacanaracaneya mecca.
aḍigaḍigenna manada mailigeya toḷedu,
hōda prāṇava maraḷi tandu rakṣisida,
Kūḍalasaṅgamadēvayyā,
Maḍivāḷayyagaḷa karuṇadinda
Maruḷuśaṅkaradēvara nilava kaṇḍu
badukidenu kāṇā Kinnara Brahmayyā !

He does not like my style of speech!...
At every step he cleansed
My mental taint, and called
My parted spirit back
To save my life...

Look you, Kinnara Brahmayya,
I've by the grace
Of Maḍivāḷa,
Beheld the majesty
Of Maruḷuśaṅkara,
And I am saved,
O Kūḍala Saṅgama Lord!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಕಿನ್ನರ ಬ್ರಹ್ಮಯ್ಯಗಳು ಬಸವರಾಜದೇವರ ನುಡಿಯನೊಳಕೊಂಡು ಮರುಳುಶಂಕರದೇವರ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru nirūpisalu, adakke Kinnara Brahmayyagaḷu Basavarājadēvara nuḍiyanoḷakoṇḍu Maruḷuśaṅkaradēvara koṇḍāḍida prastāvada vacana :

The vacana which tells how, on Lord Basavarāja speaking thus, thereupon Kinnara Brahmayya, incorporating Lord Basavarāja's words, extolled Lord Maruḷuśaṅkara:

೩೩

ಆಕಾರವೆಂಬೆನೆ? ನಿರಾಕಾರವಾಗಿದೆ.
ನಿರಾಕಾರವೆಂಬೆನೆ? ಅತ್ತತ್ತ ತೋಱುತ್ತದೆ.
ತನ್ನನಳಿದು ನಿಜ ಉಳಿದ ಮಹಾಲಿಂಗತ್ರಿಪುರಾಂತಕನ
ನಿಲವ ಕಂಡು ಒಳಕೊಂಡ ಮರುಳುಶಂಕರದೇವರ ಮೂರ್ತಿಯ
ನಿನ್ನಿಂದ ಕಂಡು ಬದುಕಿದೆನು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ !

ākāraveṁbene? nirākāravāgide.
nirākāraveṁbene? attatta tōṛuttade.
tannanaḷidu nija uḷida Mahāliṅgatripurāntakana
nilava kaṇḍu oḷakoṇḍa Maruḷuśaṅkaradēvara mūrtiya
ninninda kaṇḍu badukidenu kāṇā Saṅganabasavaṇṇā!

Shall I say He's Form? Formless is he!
Shall I say formless? He's beyond that too!
Look you, Saṅgana Basavaṇṇa,
I've, by your grace, beheld
The image of Maruḷuśaṅkara
Who has seen and absorbed
The glory of Mahāliṅgatripurāntaka,
And, effacing his self, exists
As the Absolute,
And I am saved!

ಮತ್ತಂ ಬಸವರಾಜದೇವರಿಂದ ಮರುಳುಶಂಕರದೇವರ ನಿಲವ ಕಂಡೆನೆಂದು ಕಿನ್ನರ ಬ್ರಹ್ಮಯ್ಯಗಳು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಕಿನ್ನರ ಬ್ರಹ್ಮಯ್ಯಗಳಿಂದ ಮರುಳುಶಂಕರದೇವರ ನಿಲವ ಕಂಡು ಬದುಕಿದೆನೆಂದು ಸ್ತುತಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Basavarājadēvarinda Maruḷuśaṅkaradēvara nilava kaṇḍenendu Kinnara Brahmayyagaḷu nirūpisalu, adakke Basavarājadēvaru Kinnara Brahmayyagaḷinda Maruḷuśaṅkaradēvara nilava kaṇḍu badukidenendu stutisida prastāvada vacana :

Again, the vacana which tells how, on Kinnara Brahmayya remarking, "It is through Lord Basavarāja that I have realised the greatness of Lord Maruḷuśaṅkara and have been saved," thereupon Lord Basavarāja spoke in praise saying, "Thanks to Kinnara Brahmayya I have seen the greatness of Lord Maruḷuśaṅkara":

೩೪

ನಾನಾಯುಗಂಗಳಲ್ಲಿ ಬಂದಲ್ಲಿ
ಇಂತಪ್ಪ ನಿಲವ ಕಂಡುದಿಲ್ಲವಯ್ಯಾ !
ಅಂಗ ಮನ ಭಾವ ಕರಣಂಗಳ ಮಾದು,
ಕೂಡಲಸಂಗಮದೇವರ ನಿಲವನೊಳಕೊಂಡ
ಮರುಳುಶಂಕರದೇವರ ನಿಲವ
ನಿಮ್ಮಿಂದ ಕಂಡು ಬದುಕಿದೆನು ಕಾಣಾ ಕಿನ್ನರ ಬ್ರಹ್ಮಯ್ಯಾ !

nānāyugaṅgaḷalli bandalli
intappa nilava kaṇḍudillavayyā !
aṅga mana bhāva karaṇaṅgaḷa mādu,
Kūḍalasaṅgamadēvara nilavanoḷakoṇḍa
Maruḷuśaṅkaradēvara nilava
nimminda kaṇḍu badukidenu kāṇā Kinnara Brahmayyā !

O Sir, I've never seen
Such majesty
Although I've come
Age after age to earth!

Look you, Kinnara Brahmayya,
I've, by your grace,
Beheld the majesty
Of Maruḷuśaṅkara
Who, having shed
The body, mind, senses and will,
Has imbibed

The glory of Kūḍala Saṅgama,
And I am saved!

ಈ ಹೀಗೆಂದು ಎಲ್ಲಾ ಗಣಂಗಳು ಮರುಳುಶಂಕರದೇವರ ಸ್ತುತಿಸುತ್ತಿರಲು, ಅಲ್ಲಿ ಮರುಳುಶಂಕರದೇವರು ತಮ್ಮ ಸ್ತುತಿಸಿದ ಗಣಂಗಳ ಒಂದೇ ವಚನದಲ್ಲಿ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu ellā gaṇaṅgaḷu Maruḷuśaṅkaradēvara stutisuttiralu, alli Maruḷuśaṅkaradēvaru tamma stutisida gaṇaṅgaḷa ondē vacanadalli koṇḍāḍida prastāvada vacana :

The vacana which tells how, when all the śaraṇas had thus praised Lord Maruḷuśaṅkara, then the latter in a single vacana sang the praises of the saints who had praised him:

೩೫

ಎನ್ನ ಜ್ಞಾನಾತ್ಮನ ಚೇತನನಯ್ಯಾ ಪ್ರಭುದೇವರು !
ಎನ್ನ ಪರಮಾತ್ಮನ ಚೇತನನಯ್ಯಾ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು !
ಎನ್ನ ಚಿನ್ಮಯಾತ್ಮನ ಚೇತನನಯ್ಯಾ ಸಂಗನಬಸವಣ್ಣನು !
ಎನ್ನ ನಿರ್ಮಲಾತ್ಮನ ಚೇತನನಯ್ಯಾ ಷಡುಸ್ಥಲಬ್ರಹ್ಮಿ ಚೆನ್ನಬಸವಣ್ಣನು !
ಎನ್ನ ಮಹಾತ್ಮನ ಚೇತನನಯ್ಯಾ ಬಸವಣ್ಣನ ನಿಜಸುಖಿ ಅಪ್ಪಣ್ಣನು !
ಎನ್ನ ಜೀವಾತ್ಮನ ಚೇತನನಯ್ಯಾ ಮಡಿವಾಳ ಮಾಚಯ್ಯನು !
ಎನ್ನ ಅಱಿವಿನ ಚೇತನಾತ್ಮಕನಯ್ಯಾ ಕಿನ್ನರ ಬ್ರಹ್ಮಯ್ಯನು !
ಇಂತಪ್ಪ ಪ್ರಮಥರ ಕರುಣದಿಂದ—
ಶುದ್ಧ ಸಿದ್ಧ ಪ್ರಸಿದ್ಧ ಪ್ರಸನ್ನ ಪ್ರಭುವೆ,
ಶಾಂತಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವಯ್ಯಾ,
ಬದುಕಿದೆನು ಕಾಣಾ ! ನಿಮ್ಮ ಧರ್ಮ, ನಿಮ್ಮ ಧರ್ಮ !

enna jñānātmana cētananayyā Prabhudēvaru !
enna paramātmana cētananayyā Siddharāmayyadēvaru !
enna cinmayātmana cētananayyā Saṅganabasavaṇṇanu !
enna nirmalātmana cētananayyā ṣaḍusthalabrahmi Cennabasavaṇṇanu !
enna mahātmana cētananayyā Basavaṇṇana nijasukhi Appaṇṇanu !
enna jīvātmana cētananayyā Maḍivāḷa Mācayyanu !
enna aṟivina cētanātmakanayyā Kinnara Brahmayyanu !

intappa pramathara karuṇadinda
śuddha siddha prasiddha prasanna Prabhuve,
Śāntacennamallikārjunadēvayyā,
badukidenu kāṇā ! nimma dharma, nimma dharma !

Prabhudēva, lord who sparks
My Jñānātma;
Siddharāmayya, lord who sparks
My Paramātma;
Saṅgana Basavaṇṇa, lord who sparks
My Cinmayātma;
Cennabasavaṇṇa, he who is Brahma attained
Through the six stages, lord who sparks
My Nirmalātma;
Appaṇṇa is he who enjoys
The real bliss that is
Basavaṇṇa, lord who sparks
My Mahātma;

Mācayya Maḍivāḷa, lord who sparks
My Jīvātma;
Kinnara Brahma, lord who sparks
My Consciousness!

Lo, by the grace
Of such great Saints,
I have been saved.
O śuddha siddha prasiddha prasanna Prabhu,
Śāntacennamallikārjuna Lord,
Your mercy, Oh your mercy!

೩೬

ಮತ್ತಂ,
ಸರ್ಪನ ಹೆಡೆಯ ಮೇಲಿಪ್ಪ ಎಪ್ಪತ್ತೇಳು ಲೋಕವ ಕಂಡೆ.
ಎಪ್ಪತ್ತೇಳು ಲೋಕದೊಳಗಿಪ್ಪ ಎಪ್ಪತ್ತೇಳು ಕರ್ಪುರದ ಗಿರಿಯ ಕಂಡೆ.
ಆ ಎಪ್ಪತ್ತೇಳು ಕರ್ಪುರದ ಗಿರಿಯ ಮೇಲಿಪ್ಪ ಎಪ್ಪತ್ತೇಳು ಉರಿಯ
ಕಂಭವ ಕಂಡೆ.
ಎಪ್ಪತ್ತೇಳು ಉರಿಯ ಕಂಭದ ಮೇಲಿಪ್ಪ ಎಪ್ಪತ್ತೇಳು ಅರಗಿನ
ಪುತ್ಥಳಿಯ ಕಂಡೆ.

ಆ ಎಪ್ಪತ್ತೇಳು ಆರಗಿನ ಪುತ್ಥಳಿ ಕರಗಿ ಹೋದವು.
ಎಪ್ಪತ್ತೇಳು ಕರ್ಪುರದ ಗಿರಿ ಉರಿದು ಹೋದವು.
ಎಪ್ಪತ್ತೇಳು ಲೋಕ ಹಾಳಾದವು.
ಆ ಸರ್ಪ ಬೆಂದು ಸತ್ತು ಹೋಯಿತ್ತು.
ಇನ್ನು ನಿಷ್ಪತ್ತಿ ನಿರಾಳವೆಂಬ ನಿಜವೊಳಕೊಂಡ ಬಳಿಕ
ನಾನೆತ್ತ ಹೋದೆನೆಂದಱಿಯೆನಯ್ಯಾ !
ಶುದ್ಧ ಸಿದ್ಧ ಪ್ರಸಿದ್ಧ ಪ್ರಸನ್ನ ಪ್ರಭುವೆ,
ಶಾಂತಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವಯ್ಯಾ,
ನಿಮ್ಮ ಸರ್ಪನ ಪರಿಯ ನೀವೆ ಬಲ್ಲಿರಲ್ಲದೆ, ನಾನೆತ್ತ ಬಲ್ಲೆನಯ್ಯಾ?
ನಿಮ್ಮ ಧರ್ಮ, ನಿಮ್ಮ ಧರ್ಮ !

mattaṁ,
sarpana heḍeya mēlippa eppattēḷu lōkava kaṇḍe.
eppattēḷu lōkadoḷagippa eppattēḷu karpurada giriya kaṇḍe.
ā eppattēḷu karpurada giriya mēlippa eppattēḷu uriya
kaṁbhava kaṇḍe.
eppattēḷu uriya kaṁbhada mēlippa eppattēḷu aragina
putthaḷiya kaṇḍe.
ā eppattēḷu aragina putthaḷi karagi hōdavu.
eppattēḷu karpurada giri uridu hōdavu.
eppattēḷu lōka hāḷādavu.
ā sarpa bendu sattu hōyittu.
innu niṣpatti nirāḷaveṁba nijavoḷakoṇḍa baḷika
nānetta hōdenendaṛiyenayyā !
śuddha siddha prasiddha prasanna Prabhuve,
Śāntacennamallikārjunadēvayyā,
nimma sarpana pariya nīve ballirallade, nānetta ballenayyā !
nimma dharma, nimma dharma !

Again,

Seven and seventy worlds I've seen
Resting upon the Serpent's hood!
Seven and seventy camphor hills
I've seen within
Those seven and seventy worlds!
Seven and seventy pillars of fire
I've seen upon
Those seven and seventy camphor hills!

Seven and seventy statues of wax
I've seen upon
Those seven and seventy pillars of fire!

Those seven and seventy statues of wax
Have melted and gone!

The seven and seventy camphor hills
Are burnt away!
The seven and seventy worlds
Have gone to wreck!

That Serpent has perished in the fire!

Now I know not whither I went
Once I am absorbed
In the reality that is
Serene and absolute.

O śuddha siddha prasiddha prasanna Prabhu
Śāntacennamallikārjuna Lord,
You only know your Serpent's ways:
But how can I?
Your mercy, Oh your mercy!

ಮತ್ತಂ ಮರುಳುಶಂಕರದೇವರ ಐಕ್ಯ:

mattaṁ Maruḷuśaṅkaradēvara aikya:

Again, the Unitive State of Lord Maruḷuśaṅkara:

೩೭

ಸಂಸಾರವೆಂಬ ಸಾಗರವ ದಾಂಟುವರೆ
ಅಱುಹೆಂಬ ಹಱಿಗೋಲನಿಕ್ಕಿ,
ಜ್ಞಾನವೆಂಬ ಅಂಬಿಗ ಈ ಹಱಿಗೋಲೊಳಗೆ ಕುಳ್ಳಿರ್ದು,
ಸುಜ್ಞಾನವೆಂಬ ಸಟ್ಟುಗವ ಪಿಡಿದು,
ಮಹಾಜ್ಞಾನವೆಂಬ ಘಾತಗಳೆಯಂ ಪಿಡಿದು,
ನಾನೀ ಹೊಳೆಯಂ ಕಂಡು ಅಂಬಿಗನ ಕೇಳಿದರೆ,
ನಾ ನಿನ್ನ ಹಾಯಿಸಿಕೊಟ್ಟೆನೆಂದನು.

ನಾನು ನಿನ್ನ ನಂಬಿ ಹಱಿಗೋಲನೇಱಿದೆನು ಕಾಣಾ ಅಂಬಿಗರಣ್ಣಾ.
ಇಂದು ನಾನು ಹಱಿಗೋಲಲ್ಲಿ ಕುಳ್ಳಿರ್ದು ನಡುಹೊಳೆಯಲ್ಲಿ ಹೋಗಲಿಕೆ
ಕಾಮವೆಂಬ ಕೊರಡು ಅಡ್ಡ ಬಿದ್ದಿತ್ತು.
ಕ್ರೋಧವೆಂಬ ಸುಳುಹಿನೊಳಗೆ ಸಿಕ್ಕಿತ್ತು.
ಅಹಂಕಾರವೆಂಬ ಮೀನು ಬಂದು ನಿಂದಿತ್ತು.
ಮಾಯವೆಂಬ ಮೊಸಳೆ ಬಾಯ ಬಿಡುತ್ತಿದ್ದಿತ್ತು.
ಮೋಹವೆಂಬ ನೊರೆ ತೆರೆ ಹೆಚ್ಚಿ ಬರುತ್ತಿದ್ದಿತ್ತು.
ಲೋಭವೆಂಬ ಕಡಲು ಎಳೆದೊಯ್ವುತ್ತಿದ್ದಿತ್ತು.
ಮದವೆಂಬ ಪೊರಪು ನೂಕುತ್ತಿದ್ದಿತ್ತು.
ಮತ್ಸರವೆಂಬ ಗಾಳಿ ತಲೆ ಕೆಳಗ ಮಾಡುತ್ತಿದ್ದಿತ್ತು.
ಇವೆಲ್ಲವನೂ ಪರಿಹರಿಸಿ,
ಎನ್ನ ಹೊಳೆಯ ದಾಂಟಿಸಿದನು ಅಂಬಿಗರಣ್ಣನು.
ಈ ಹೊಳೆಯ ದಾಂಟಿಸಿದ ಕೂಲಿಯ ನನ್ನ ಬೇಡಿದರೆ,
ಕೂಲಿಯ ಕೊಡಲೇನು ಇಲ್ಲಾ ಎಂದರೆ,
ಕೈಸೆಱೆಯಾಗಿ ಎನ್ನನೆಳೆದೊಯ್ದನಯ್ಯಾ !
ಅಱಿವೆಯ ಕೊಟ್ಟ ಕೂಲಿಗೆ ಕಱಿವ ಕಾಯಿಸಿಕೊಂಡನಯ್ಯಾ.
ಅಱಿಯದೆ ಹಱಿಗೋಲನೇಱಿ
ತೊಱೆಯ ದಾಂಟಿದ ಕೂಲಿಗೆ ಕಱಿವ ಕಾದೆ ಕಾಣಾ !
ಶುದ್ಧ ಸಿದ್ಧ ಪ್ರಸಿದ್ಧ ಪ್ರಸನ್ನ ಪ್ರಭುವೆ,
ಶಾಂತಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವಯ್ಯಾ,
ನಿಮ್ಮ ನಂಬಿ ನಾನು ಕೆಟ್ಟು, ಬಟ್ಟಬಯಲಾಗಿ ನಿಂದೆನಯ್ಯಾ.
ನಿಮ್ಮ ಧರ್ಮ, ನಿಮ್ಮ ಧರ್ಮ !

saṁsāraveṁba sāgarava dāṇṭuvare
aṟuheṁba haṟigōlanikki,
jñānaveṁba aṁbiga ī haṟigōloḷage kuḷḷirdu,
sujñānaveṁba saṭṭugava piḍidu,
mahājñānaveṁba ghātagaḷeyaṁ piḍidu,
nānī hoḷeyaṁ kaṇḍu aṁbigana kēḷidare,
nā ninna hāyisikoṭṭēnendanu.
nānu ninna naṁbi haṟigōlanēṟidenu kāṇā aṁbigaraṇṇā.
indu nānu haṟigōlalli kuḷḷirdu naḍuhoḷeyalli hōgalike
kāmaveṁba koraḍu aḍḍabiddittu.
krōdhaveṁba suḷuhinoḷage sikkittu.
ahaṁkāraveṁba mīnu bandu nindittu.
māyaveṁba mosaḷe bāya biḍuttiddittu.

mōhaveṁba nore tere hecci baruttiddittu.
lōbhaveṁba kaḍalu eḷedoyivuttiddittu.
madaveṁba morahu nūkuttiddittu.
matsaraveṁba gāḷi tale keḷaga māḍuttiddittu.
ivellavanū pariharisi,
enna hoḷeya dāṇṭisidanu aṁbigaraṇṇanu.
ī hoḷeya dāṇṭisida kūliya nanna bēḍidare,
kūliya koḍalēnu illā endare,
kaiseṟeyāgi ennaneḷedoydanayyā!
aṟuveya koṭṭa kūlige kaṟuva kāyisikoṇḍanayyā.
aṟiyade haṟigōlanēṟi
toṟeya dāṇṭida kūlige kaṟuva kāde kāṇā!
śuddha siddha prasiddha prasanna Prabhuve,
Śāntacennamallikārjunadēvayyā,
nimma naṁbi nānu keṭṭu, baṭṭabayalāgi nindenayyā.
nimma dharma, nimma dharma!

When I would cross
The waters of this world,
And Conciousness, the boat, was put out
And Wisdom, the rower, had taken his seat,
The oar of Enlightenment
And the punting pole of Supernal Light
In his hand,
And I, at sight of the river, asked
The ferryman, he said
'I can take you across.'

O brother ferryman, I, trusting you,
Boarded your boat!

Scarcely had I
Sat in the boat, when, midstream, I found
Lust, like a log,
Athwart my course.

Anger, the whirlpool, caught me up;
The shark of Arrogance
Stood in my way.
Illusion, the crocodile,

Its jaws wide open, gaped;
Infatuation's frothy waves
Rolled over me;
Greed, like a Current, dragged me away;
The roar of Conceit pushed me to and fro;
The wind of Envy set us
Pitching and rolling.

But in despite
Of all these obstacles,
My ferryman bore me across.

When he asked to be paid
For taking me across,
What fare could I give?

When I refused, he dragged me away
Bound hand and foot.

In payment of his dues
He made me graze a calf...

Because, unwittingly,
I boarded a ferry-boat to cross a stream,
Lo, for my fare I tend a calf!

O śuddha siddha prasiddha prasanna Prabhu,
Śāntacennamallikārjuna Lord,
I have lost myself in my faith in you,
And dwell in the Absolute Void...

Yours is the grace, yours is the grace!

ಮತ್ತಂ ಮರುಳುಶಂಕರದೇವರು ತಮ್ಮ ಐಕ್ಯದಲ್ಲಿ ಪ್ರಭುದೇವರ ಸ್ತೋತ್ರವಂ ಮಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Maruḷuśaṅkaradēvaru tamma aikyadalli Prabhudēvara stōtramaṁ māḍida prastāvāda vacana:

Again, the vacana which tells how Lord Maruḷuśaṅkara, in his Unitive State, sang the praises of Prabhudēva:

ಷಲ

ನಿಸ್ಸಂಗತ್ವಂ ನಿರಾಭಾರಂ ನಿಸ್ಸೀಮಂ ನಿರುಪಾಧಿಕಂ
ನಿರ್ದೇಹಂ ನಿರ್ಮಲಂ ನಿತ್ಯಂ ತತ್ ಸ್ಯಾಜ್ಜಂಗಮಲಕ್ಷಣಂ

ಇಂತೆಂದುದಾಗಿ,
ಶುದ್ಧ ಸಿದ್ಧ ಪ್ರಸಿದ್ಧ ಪ್ರಸನ್ನ ಪ್ರಭುವೆ,
ಶಾಂತಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವಾ,
ನಿಮ್ಮ ಘನಕ್ಕೆ ಘನವಾದ ಪ್ರಭುದೇವರ ಘನವ
ನೀವೆ ಬಲ್ಲಿರಿ; ನಾನೆತ್ತ ಬಲ್ಲೆನಯ್ಯಾ?
ನಿಮ್ಮ ಧರ್ಮ, ನಿಮ್ಮ ಧರ್ಮ!

nissaṅgatvaṁ nirābhāraṁ nissīmaṁ nirupādhikaṁ
nirdēhaṁ nirmalaṁ nityaṁ tat syājjaṅgamalakṣaṇaṁ
intendudāgi,
śuddha siddha prasiddha prasanna Prabhuve,
Śāntacennamallikārjunadēvā,
nimma ghanakke ghanavāda Prabhudēvara ghanava
nīve balliri; nānetta ballenayyā?
nimma dharma, nimma dharma!

These are the marks of a Jaṅgama: to be
Without attachment, burden, body, bounds;
Eternal, self-subsisting, without taint.

As said above, O śuddha siddha prasiddha prasanna Prabhu,
Śāntacennamallikārjuna Lord,
You alone know
The greatness of Prabhudēva, who's
Than your own greatness greater:
But how can I?
Your mercy, Oh your mercy!

ಮತ್ತಂ ಮರುಳುಶಂಕರದೇವರ ಐಕ್ಯ:

mattaṁ Maruḷuśaṅkaradēvara aikya:

Again, Lord Maruḷuśaṅkara's Unitive State:

೩೯

ಮಹಾಲಿಂಗಂ ತ್ರಯೋಲಿಂಗಂ ತ್ರಿವಿಧಂ ಷಡ್ವಿಧಂ ಮುಖಂ
ತ್ರಿವಿಧೈಕಮುಖಂ ಲಿಂಗಂ ಮಹಾಲಿಂಗಂ ತು ದರ್ಶನಂ

ಇಂತೆಂದುದಾಗಿ,
ಒಂದ ಮೂಱಿ ಮಾಡಿಕೊಂಡನಯ್ಯಾ ನಮ್ಮ ಬಸವಣ್ಣ.
ಮೂಱಿ ಆಱಿ ಮಾಡಿಕೊಂಡನಯ್ಯಾ ನಮ್ಮ ಬಸವಣ್ಣ.
ಆಱಿ ಮೂಱಿ ಮಾಡಿಕೊಂಡನಯ್ಯಾ ನಮ್ಮ ಬಸವಣ್ಣ.
ಮೂಱಿ ಒಂದ ಮಾಡಿಕೊಂಡನಯ್ಯಾ ನಮ್ಮ ಬಸವಣ್ಣ.
ಇಂತಪ್ಪ ಸರ್ವಾವಧಾನಿಯಯ್ಯಾ ನಮ್ಮ ಬಸವಣ್ಣ.
ಇಂತಪ್ಪ ಸರ್ವಸಂಗಪರಿತ್ಯಾಗಿಯಯ್ಯಾ ನಮ್ಮ ಬಸವಣ್ಣ.
ಇಂತಪ್ಪ ಸರ್ವಕರಣನಿರ್ಮುಕ್ತನಯ್ಯಾ ನಮ್ಮ ಬಸವಣ್ಣ.
ಇಂತಪ್ಪ ಕಾರುಣ್ಯಪ್ರಸಾದಿಯಯ್ಯಾ ನಮ್ಮ ಬಸವಣ್ಣ.
ಇಂತಪ್ಪ ಸರ್ವಾಂಗಲಿಂಗಿಯಯ್ಯಾ ನಮ್ಮ ಬಸವಣ್ಣ.
ಇಂತಪ್ಪ ಸರ್ವನಿರ್ವಾಣಿಯಯ್ಯಾ ನಮ್ಮ ಬಸವಣ್ಣ.
ಇಂತಪ್ಪ ಬಸವಣ್ಣನ ಮಹಿಮೆಯ ನೀವೆ ಬಲ್ಲಿರಿ.
ಅಸಂಖ್ಯಾತ ಮಹಾಪುರಾತರು ಪ್ರಭುದೇವರು
ಮುಖ್ಯವಾದ ನಿಲವಿನ ಶ್ರೀಚರಣಕ್ಕೆ
ನಾನು ಶರಣಾರ್ಥಿ ಶರಣಾರ್ಥಿ ಎಂದು ಶಬ್ದಮುಗ್ಧನಾಗಿ
ಉರಿಯುಂಡ ಕರ್ಪೂರದಂತೆ ನಿಮ್ಮ ಶ್ರೀಚರಣವನೈದಿದೆನಯ್ಯಾ !
ಶುದ್ಧ ಸಿದ್ಧ ಪ್ರಸಿದ್ಧ ಪ್ರಸನ್ನ ಪ್ರಭುವೆ,
ಶಾಂತಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನದೇವಯ್ಯಾ,
ನಿಮ್ಮ ಬಸವಣ್ಣನ ಪ್ರಸಾದವ ಕೊಂಡು
ನಾನು ಬಸವಣ್ಣನ ಮುಂದೆ ಬಯಲಾಗಿ ಹೋದೆನಯ್ಯಾ !
ನಿಮ್ಮ ಧರ್ಮ, ನಿಮ್ಮ ಧರ್ಮ !

mahāliṅgaṁ trayōliṅgaṁ trividhaṁ ṣaḍvidhaṁ mukhaṁ
trividhaikamukhaṁ liṅgaṁ mahāliṅgaṁ tu darśanaṁ
intendudāgi,
onda mūṟa māḍikoṇḍanayyā namma Basavaṇṇa.
mūṟa āṟa māḍikoṇḍanayyā namma Basavaṇṇa.
āṟa mūṟa māḍikoṇḍanayyā namma Basavaṇṇa.
mūṟa onda māḍikoṇḍanayyā namma Basavaṇṇa.
intappa sarvāvadhāniyayyā namma Basavaṇṇa.
intappa sarvasaṅgaparityāgiyayyā namma Basavaṇṇa.

intappa sarvakaraṇanirmuktanayyā namma Basavaṇṇa.
intappa kāruṇyaprasādiyayyā namma Basavaṇṇa.
intappa sarvāṅgaliṅgiyayyā namma Basavaṇṇa.
intappa sarvanirvāṇiyayyā namma Basavaṇṇa.
intappa Basavaṇṇana mahimeya nīve balliri.
asaṅkhyāta mahāpurātaru Prabhudēvaru
mukhyavāda nilavina śrīcaraṇakke
nānu śaraṇārthi śaraṇārthi endu śabdamugdhanāgi
uriyuṇḍa karpuradante nimma śrīcaraṇavanaididenayyā!
śuddha siddha prasiddha prasanna Prabhuve,
Śāntacennamallikārjunadēvayyā,
nimma Basavaṇṇana prasādava koṇḍu
nānu Basavaṇṇana munde bayalāgi hōdenayyā!
nimma dharma, nimma dharma!

This is the Māhaliṅga experience:
The One becoming three, the threefold six,
The six again turned threefold, three turned One.

As said above,
Our Basavaṇṇa it is
That made the One in Three;

Our Basavaṇṇa it is
That made the Three in Six;

Our Basavaṇṇa it is
That made the Six in Three;

Our Basavaṇṇa it is
That made the Three in One...

Our Basavaṇṇa it is
Who's conscious of all these;

Our Basavaṇṇa it is
Who all attachments has renounced;

Our Basavaṇṇa it is
Who's rid of all the sensual taint;

Our Basavaṇṇa it is
Who is recipient of this Grace;

Our Basavaṇṇa it is
Who is transmuted all to deity;

Our Basavaṇṇa it is
Who has attained the perfect Void;

You only know
The glory of this Basavaṇṇa...

O innumerable great Saints,
Prabhudēva chief among them,
I've made obeisance to your holy feet,
And, silencing all speech,
As camphor is consumed in fire,
Have merged in your holy feet!

O śuddha siddha prasiddha prasanna Prabhu
Śāntacennamallikārjuna Lord,
I've taken the blessings of
Thy śaraṇa Basavaṇṇa,
And in his presence have
Passed on into the Void...
Thy grace it is, Thy grace!

ಇಂತು ಮರುಳುಶಂಕರದೇವರು ನಿರವಯವಾಗಲು, ಚೆನ್ನಬಸವರಾಜದೇವರು ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Maruḷuśaṅkaradēvaru niravayavāgalu, Cennabasavarāja-dēvaru koṇḍāḍida prastāvada vacana :

The vacana which tells how, on Lord Maruḷuśaṅkara attaining immortality, Lord Cennabasavarāja praised him:

೪೦

ಮಾಡಬಾರದ ಭಕ್ತಿಯನೆ ಮಾಡಿ,
ನೋಡಬಾರದ ನೋಟವನೆ ನೋಡಿ,
ಕೂಡಬಾರದ ಕೂಟವನೆ ಕೂಡಿ,
ಸ್ತುತಿಸುವರಿಗೆ ಸ್ತುತಿಗೆ ಬಾರದೆ,
ಮುಟ್ಟುವರಿಗೆ ಮುಟ್ಟಬಾರದೆ,
ಬಟ್ಟಬಯಲಾಗಿ ಹೋದ ಮರುಳುಶಂಕರದೇವರ ಮಹಾತ್ಮೆಗೆ
ನಮೋ ನಮೋ ಎಂದು ಬದುಕಿದೆನು ಕಾಣಾ
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ !

māḍabārada bhaktiyane māḍi,
nōḍabārada nōṭavane nōḍi,
kūḍabārada kūṭavane kūḍi,
stutisuvarige stutige bārade,
muṭṭuvarige muṭṭabārade,
baṭṭabayalāgi hōda Maruḷuśaṅkaradēvara mahātmege
namō namō endu badukidenu kāṇā
Kūḍalacennasaṅgamadēvā!

I have said, Hail, O hail!
To the glory of Maruḷuśaṅkara,
Who has transformed himself
Into the Absolute Void:

He who has performed
Impossible devotions;

He who has seen
Invisible visions;

He who has attained
An unattainable Union;

Beyond the praiser's praise,
Intangible to touch:

And I am saved,
O Lord Kūḍala Cennasaṅgama!

ಇಂತು ಚೆನ್ನಬಸವರಾಜದೇವರು, ಮರುಳುಶಂಕರದೇವರು ನಿರವಯಲನೆಯ್ದಿದಲ್ಲಿ ಕೊಂಡಾಡುತ್ತಿರಲು, ಆ ಪ್ರಸ್ತಾವದೊಳು ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರೊಡನೆ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Cennabasavarājadēvaru, Maruḷuśaṅkaradēvaru niravayalaneydidalli koṇḍāḍuttiralu, ā prastāvadoḷu Prabhudēvaru Basavarājadēvaroḍane nirūpisida prastāvada vacana:

The vacana which tells how Lord Cennabasavarāja, after Lord Maruḷuśaṅkara had attained immortality, praised him, and what Prabhudēva said to Lord Basavarāja on the occasion:

೪೧

ಕಾಮನ ಕಣ್ಣ ಮುಳ್ಳ ಕಳೆದು, ಭೂಮಿಯ ತೈಲದ ಸೀಮೆಯ ಕೆಡಿಸಿ,
ಹೋಮವನುರುಹಿ, ದಕ್ಷನ ತಲೆಯನರಿದ
ನಿಸ್ಸೀಮಶರಣರ ನಿಲವನಱಿಯಬಹುದೆ?
ಅಱಿವಿಂಗಸಾಧ್ಯ, ಉಪಮೆಗೆ ಕಡೆಮುಟ್ಟದು.
ಗುಹೇಶ್ವರನ ಶರಣರೆಂತಹರೆಂಬುದ ಕಂಡಾ ಬಸವಣ್ಣಾ !

kāmana kaṇṇa muḷḷa kaḷedu, bhūmiya tailada sīmeya keḍisi,
hōmavanuruhi, dakṣana taleyanarida
nissīmaśaraṇara nilavanaṟiyabahude?
aṟiviṅgasādhya, upamege kaḍemuṭṭadu.
Guhēśvarana śaraṇarentaharembuda kaṇḍā Basavaṇṇā!

How can one know
The majesty
Of the illimitable śaraṇas
Who plucked the thorn in Kāma's eyes,
Who broke the bounds of the earth's oil,
Who put out the sacrificial fire,
And tore the head from Dakṣa's trunk?

Past understanding's reach he is,
Beyond description's scope!

Did you see, Basavaṇṇa, what
Guhēśvara's śaraṇas can be?

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಅದಕ್ಕೆ ಬಸವರಾಜದೇವರು ನಿರಾಕಾರವಾಗಿರ್ದ ಪ್ರಾಣವನು ನಿರವಯವನೈದುವುದು ಸಾಮ್ಯವಲ್ಲದೆ, ಕಾಯವು ಜಡನಂ, ನಿರವಯವಹ ಭೇದವೆಂತೆಂದು ಪ್ರಭುದೇವರ ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, adakke Basavarājadēvaru nirākāravāgirda prāṇavanu niravayavanaiduvudu sāmyavallade, kāyavu jaḍanu, niravayavaha bhēdaventendu Prabhudēvara besagomba prastāvada vacana:

The vacana which tells how, on Prabhudēva saying this, thereupon Lord Basavarāja asked Prabhudēva: "While it is proper for the formless Prāṇa to attain immortality, what is the secret of the gross body attaining it?"

೪೨

ಲಿಂಗದಲ್ಲಿ ಅರ್ಪಿತವಾದ ಸುಖವು ಲಿಂಗದಲ್ಲಿ ಲೀಯವಾಯಿತ್ತೆಂದರೆ,
ಅಂಗವ ಲಿಂಗದಲ್ಲಿ ನಿಕ್ಷೇಪಿಸಿಹೆನೆಂಬ ಕಾರಣವೇಕಯ್ಯಾ?
ಶರಣಂಗೆ, ಪ್ರಾಣನ ಲಿಂಗದಲ್ಲಿ ಸವೆಸಿ ನಿರವಯವಾಗಬಹುದಲ್ಲದೆ,
ಕರ್ಮದಿಂದಾದ ಕಾಯವ ಸವೆಸಿ ಸಯವಪ್ಪ ಪರಿ ಎಂತು ಹೇಳಯ್ಯಾ?
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ನಿಮ್ಮ ಶರಣರು ಕಾಯವಿಡಿದಿರ್ದು
ನಿರ್ಮಾಯರಾಗಿಪ್ಪುದ ಹೇಳಯ್ಯಾ, ನಿಮ್ಮ ಧರ್ಮ.

liṅgadalli arpitavāda sukhavu liṅgadalli līyavāyittendare,
aṅgava liṅgadalli nikṣēpisihenemba kāraṇavēkayyā?
śaraṇaṅge, prāṇana liṅgadalli savesi niravayavāgabahudallade,
karmadindāda kāyava savesi sayavappa pari entu hēḷayyā?
Kūḍalasaṅgamadēvayyā,
nimma śaraṇaru kāyaviḍidirdu
nirmāyarāgippuda heḷayyā, nimma dharma.

If you say that the joy
That's offered unto Liṅga
Is merged in Liṅga, why then
Should Aṅga be lodged in Liṅga?

If, spending your breath in Liṅga,
You can attain the Void,
How can you gain your Self
By spending a body made
Of all your bygone deeds?

O Kūḍala Saṅgama Lord,
Tell how your śaraṇa has,
Still in the body, shed
The taint of Māyā... O pray!

ನಿಮ್ಮ ಶರಣರು ಶರೀರವಿದ್ದು ನಿಜದಲ್ಲಿ ನಿಂದ ಭೇದವ ನಿರೂಪಿಸಿ ಎಂದು ಬಸವ ರಾಜದೇವರು ಬಿನ್ನಹಂಮಾಡಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಮರುಳುಶಂಕರದೇವರೆಂಬ ಶರಣನ ಮಹಾತ್ಮೆಯ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

nimma śaraṇaru śarīraviddu nijadalli ninda bhēdava nirūpisi endu Basavarājadēvaru binnahaṁmāḍalu, idakke Prabhudēvaru Maruḷu-śaṅkaradēvaremba śaraṇana mahātmeya nirūpisida prastāvada vacana:

The vacana which tells how, when Lord Basavarāja asked (Prabhudēva): "Tell me the secret of your śaraṇa abiding in the Reality while still in the body", thereto Prabhudēva spoke of the glory of the śaraṇa, Lord Maruḷuśaṅkara:

ಪದಂಗಳು

ರಾಗ: ಬಹುಳಿ

ಕರ್ಮಕಾಯನು ಅಲ್ಲ ಬ್ರಹ್ಮಮೂರುತಿಯಲ್ಲ
ಪರಬ್ರಹ್ಮವ ನುಡಿವಲ್ಲಿ ತಾನಿಲ್ಲದ ನಿರ್ಮೋಹಿ ಪಲ್ಲವಿ

ಮಾತೆ ಪಿತರುಗಳುದರದ ಜಾತ ಜನಿತನು ಅಲ್ಲ
ಶ್ವೇತ ಪೀತ ಕಪೋತ ಷಡುವರ್ಣರಹಿತ
ನವಮಾಸ ತುಂಬಿದ ಮೂರುತಿ ತಾನಲ್ಲ
ಅವಿರಳಲಿಂಗದ ಕಳೆಯ ಬೆಳಗು ತಾ ಶರಣ ೧

ನಡೆಯ ಕಲಿವಲ್ಲಿ ನೋಡಿಳೆಯ ಹಂಗಿಗನಲ್ಲ
ನುಡಿಯ ಸಡಗರದಲಾದ ಬಿಂದು ತಾನಲ್ಲ
ಪದುಮಪರಿಮಳಕೆಱಿಗುವ ಭ್ರಮರ ತಾನಲ್ಲ
ಭವದ ಕುಳವನು ಗೆಲಿದ ನಿಭ್ರಾಂತ ಶರಣ ೨

ಜಾಗ್ರ ಸ್ವಪ್ನ ಸುಷುಪ್ತಿಯಾಗು ಅನಿಮಿಷನಲ್ಲ
ಆಗಮಕುಳದಲಾದ ಭೋಗಿ ತಾನಲ್ಲ
ತೇಜಸರಂಜನೆಯ ಗಣಿತ ಗುಣಿತನು ಅಲ್ಲ
ಸಹಜ ನಿತ್ಯನು ತಾನಭೇದ್ಯ ಶರಣ ೩

ಬಿಂದುಕಳೆಯಾ ಸುಖಿದ ಶಯನ ಸಂಪರ್ಕನಲ್ಲ
ಒಂದು ಚೆಂದದಲಿ ಕಂದಮೂಲವ ಗೆಲಿದ
ಸಂದಳಿದ ಸ್ವಯಸುಖಿವನೊಂದುಮಾಡಿ ತ್ರಿ
ಬಂಧಭೇದವ ಗೆಲಿದ ನಿಷ್ಕಾಮಿ ಶರಣ ೪

ಚಂದ್ರಧಾರನುವಲ್ಲ ಚಂದ್ರಪೂರಿತನಲ್ಲ
ಇಂದ್ರಚಾಪದ ಪರಿಯ ಪ್ರಭಾವ ತಾನಲ್ಲ
ಭೃಂಗ ನುಂಗಿದ ರುಚಿಯನೊಂದು ಮಾಡಿ
ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗದ ಹಂಗನಳಿದ ಶರಣ ೫

PADAṄGALU

Rāga: *Bahuḷi*

karmakāyanu alla brahmamūrutiyalla
parabrahmava nuḍivalli tānillada nirmōhi *Pallavi*

māte pitarugaḷudarada jāta janitanu alla
śvēta pīta kapōta ṣaḍuvarṇarahita
navamāsa tuṁbida mūruti tānalla
aviraḷaliṅgada kaḷeya beḷagu tā śaraṇa *1*

naḍeya kalivalli nōḍiḷeya haṅgiganalla
nuḍiya saḍagaradalāda bindu tānalla
padumaparimaḷakeẓaguva bhramara tānalla
bhavada kuḷavanu gelida nibhrānta śaraṇa *2*

jāgra svapna suṣuptiyāgu animiṣanalla
āgamakuḷadalāda bhōgi tānalla
tējasarañjaneya gaṇita guṇitanu alla
sahaja nityanu tānabhēdya śaraṇa *3*

bindukaḷeyā sukhada śayana saṁparkanalla
ondu cendadali kandamūlava gelida
sandaḷida svayasukhavanondumāḍi tri
bandhabhēdava gelida niṣkāmi śaraṇa *4*

candradhāranuvalla candrapūritanalla
indracāpada pariya prabhāva tānalla
bhṛṅga nuṅgida ruciyanondu mādi
Guhēśvaraneṁba liṅgada haṅganaḷida śaraṇa *5*

Padasaha vacana *47*

He's one from kārmic body free,
Nor Brahma's image he.

No self or passion holds him bound
Whenever he speaks of the Supreme.

No creature he, begot
Of mother and father; pure
Of the six colours: as yellow, white and grey.

Not he a being who fulfilled
The nine months, but the lustrous glow
Of the undivided Liṅga.

In learning to walk, behold,
He does not need the earth.

He is no form, compact
Of splendid words.

No bee, that swoops upon
The lotus for its scent.

He is above the Dream;
He's one who overcame
The chain of births.

He is not one who winks
In waking, dream, and sleep profound.

Not one who enjoys rewards
Set forth in the Āgamas.

He who has never lain upon the bed
Where he experiences the joy
Of Bindu and Kalā,
Has, in his way, conquered the shoot and root;
He, the desireless śaraṇa,
Has unified unbroken self-delight
And mastered the nature of the triple bond.

He neither holds the moon
Nor is fulfilled of her;
Nor his the glister of the rainbow kind.

He has absorbed the sweet
That is swallowed by the bee,
And broken all the bonds
That bound him to the Liṅga
Whose name is Guhēśvara.

ಇಂತು ಪ್ರಭುದೇವರು ಮರುಳುಶಂಕರದೇವರ ಶರಣತ್ವದ ಮಹಾತ್ಮೆಯನು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದಲ್ಲಿ, ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru Maruḷuśaṅkaradēvara śaraṇatvada mahātmeyanu nirūpisida prastāvadalli, Basavarājadēvaru binnaisida prastāvada vacana:

The vacana which tells what, at the time of Prabhudēva relating the greatness of the śaraṇa-hood of Lord Maruḷuśaṅkara, Lord Basavarāja submitted:

೪೮

ಅಯ್ಯಾ, ನಿಮ್ಮ ಶರಣರು ಪರಮಸುಖಿಗಳಯ್ಯಾ.
ಅಯ್ಯಾ, ನಿಮ್ಮ ಶರಣರು ಕಾಯವೆಂಬ ಕರ್ಮಕ್ಕೆ ಹೊದ್ದದ ನಿಷ್ಕಾಮಿಗಳಯ್ಯಾ.
ಅಯ್ಯಾ, ನಿಮ್ಮ ಶರಣರು ಮನದಲ್ಲಿ ನಿರ್ಲೇಪಜ್ಞಾನಿಗಳಯ್ಯಾ.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ನಿಮ್ಮ ಶರಣರ ಘನವನೆನಗೆ ಹೇಳಲು, ನಾನು ಕೇಳಲಮ್ಮದೆ
ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು ಕಾಣಾ ಪ್ರಭುವೆ !

ayyā, nimma śaraṇaru paramasukhigaḷayyā.
ayyā, nimma śaraṇaru kāyaveṁba karmakke hoddada niṣkāmigaḷayyā.
ayyā, nimma śaraṇaru manadalli nirlēpajñānigaḷayyā.
Kūḍalasaṅgamadēvayyā,
nimma śaraṇara ghanavanenage hēḷalu, nānu kēḷalammade
namō namō enutirdenu kāṇā Prabhuve!

Supremely blest, O Lord,
Your śaraṇas are!

Your śaraṇas, Lord,
Beyond desire,
Bear not the kārmic load
That is manifest in flesh.

O Kūḍala Saṅgama Lord,
Whenever you tell
Your śaraṇas' majesty,
It's past my hearing's reach.
And so
I keep on saying Hail, O hail!...
That's so, Prabhu.

೪೯

ಮತ್ತಂ,
ಅಯ್ಯಾ, ನಿಮ್ಮ ಶರಣರ ನಿಲವ
ಸ್ವರ್ಗ ಮರ್ತ್ಯ ಪಾತಾಳದೊಳಗೆ ಬಲ್ಲವರಿಲ್ಲಯ್ಯಾ.
ಅಘಟಿತಘಟಿತರು, ಅಖಂಡಿತಮಹಿಮರು !
ನಿಜದಲ್ಲಿ ನಿರ್ಲೇಪಭಾವಕರು.
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಶರಣರ ನಿಲವನಱಿವರೆ ನಾನೇತಱಿವನಯ್ಯಾ?

mattaṁ,
ayyā, nimma śaraṇara nilava
svarga martya pātāḷadoḷage ballavarillayyā.
aghaṭitaghaṭitaru, akhaṇḍitamahimaru!
nijadalli nirlēpabhāvakaru.
Kūḍalasaṅgamadēvā,
nimma śaraṇara nilavanaṟivare nānētaṟavanayyā?

Again,
Lord, neither heaven nor earth nor hell
Can know Thy śaraṇas' majesty!
One and entire those glorious ones;
The impossible, to them, is possible.
Within Reality they lead
An uncontaminated life...
O Kūḍala Saṅgama Lord,
How can I know
Thy śaraṇas' majesty?

ಇಂತು ಮರುಳುಶಂಕರದೇವರ ಘನವನು ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರು ಆಶ್ಚರ್ಯಂಗೊಂಡು ಕೊಂಡಾಡುತ್ತಿರಲು, ಅಲ್ಲಿ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Maruḷuśaṅkaradēvara ghanavanu Prabhudēvaru Basavarājadēvaru āścaryaṁgoṇḍu koṇḍāḍuttiralu, alli Cikkadaṇṇāyakaru binnaisida prastāvada vacana:

The vacana which tells what, when Prabhudēva and Lord Basavarāja, being wonder-struck, praised the glory of Lord Maruḷuśaṅkara, just then Lord Cennabasavarāja submitted:

೫೦

ಕಾಯವಳಿದರೇನು? ಕಾಯ ಉಳಿದರೇನು?
ಕಾಯ ಬಯಲಾದರೇನು?
ಮನ ಮನ ಲಯವಾಗಿ, ಘನಕ್ಕೆ ಘನವಾದ ಶರಣರ ಕಂಡಡೆ,
ಕೂಡಲಚೆನ್ನಸಂಗಮನೆಂದು ಶಬುದ ಮುಗುದವಾಗಿರಬೇಕಲ್ಲದೆ,
ಚೋದ್ಯಕ್ಕೆ ಕಾರಣವೇನು ಹೇಳಾ ಸಂಗನಬಸವಣ್ಣಾ?

kāyavaḷidarēnu? kāya uḷidarēnu?
kāya bayalādarēnu?
mana mana layavāgi, ghanakke ghanavāda śaraṇara kaṇḍaḍe,
Kūḍalacennasaṅgamanendu śabuda mugudavāgirabēkallade,
cyōdyakke kāraṇavēnu hēḷā Saṅganabasavaṇṇā?

What if the body die?
What if the body live?
What if the body turn to nought?

When mind is merged in Mind,
And you see śaraṇas higher than the High,
The word Kūḍala Cennasaṅgama
Must be reduced to silence. . . Then,
Tell me, Saṅgana Basavaṇṇa,
Where is the cause for wondering?

೫೧

ಮತ್ತಂ,
ಆದಿಯಲ್ಲಿ ಹುಟ್ಟಿತ್ತಲ್ಲ. ಅನಾದಿಯಲ್ಲಿ ಬೆಳೆಯಿತ್ತಲ್ಲ.
ಮೂರ್ತಿಯಲ್ಲಿ ನಿಂದುದಲ್ಲ. ಅಮೂರ್ತಿಯಲ್ಲಿ ಭಾವಿಯಲ್ಲ.
ಅಱಿವಿನೊಳಗೆ ಅಱಿದುದಲ್ಲ. ಮಱಹಿನೊಳಗೆ ಮಱೆದುದಲ್ಲ.
ಎಂತಿರ್ದಡಂತೆ ಬ್ರಹ್ಮ ನೋಡಾ!
ಮನ ಮನ ಲೀಯವಾಗಿ, ಘನ ಘನ ಒಂದಾದರೆ,
ಮತ್ತೆ ಮನಕ್ಕೆ ವಿಸ್ಮಯವ ಮಾಡಲುಂಟೆ?
ಕೂಡಲಚೆನ್ನಸಂಗನ ಶರಣರು
ಕಾಯವೆಂಬ ಕಂಥೆಯ ಕಳೆಯದೆ ಬಯಲಾದರೆ,
ನಿಜವೆಂದು ಪರಿಣಾಮಿಸಬೇಕಲ್ಲದೆ
ಅಂತಿಂತೆನಲುಂಟೆ ಸಂಗನಬಸವಣ್ಣಾ?

mattaṁ,
ādiyalli huṭṭittalla. anādiyalli beḷeyittalla.
mūrtiyalli nindudalla. amūrtiyalli bhāviyalla.
aṟivinoḷage aṟidudalla. maṟahinoḷage maṟedudalla.
entirdaḍante Brahma nōḍā!
mana mana līyavāgi, ghana ghana ondādare,
matte manakke vismayava māḍaluṇṭe?
Kūḍalacennasaṅgana śaraṇaru
kāyaveṁba kanteya kaḷeyade bayalādare,
nijavendu pariṇāmisabēkallade
antintenaluṇṭe Saṅganabasavaṇṇā?

Again,

He is not one begot in Time,
Nor one that grew in the Unbegun.
Neither does he reside in form,
Nor has his being in formlessness.
Not known through consciousness,
Nor in forgetfulness forgot;
Whatever he is, lo! he's Brahma!

When mind is lost in Mind,
And real is in Real merged,
What's there, then, to amaze the mind?

When Kūḍala Cennasaṅgama's śaraṇas
Have gone into the Void
With body-garment still unshed,
The truth must satisfy us; for
Can it be otherwise,
O Saṅgana Basavaṇṇa?

ಇಂತೀ ಶ್ರೀಮತ್‌ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ಮರುಳುಶಂಕರದೇವರ ಸಂಪಾದನೆಗಂ
ಷಷ್ಠೋಪದೇಶಂ ಸಮಾಪ್ತಂ
ಅಂತು ಮಚನ ಳಳಟಕ್ಕಂ ಮಂಗಳಮಹಾ

ಶ್ರೀ

intī śrīmatsakalagaṇa purātanaroḷ Prabhudēvaru
mahānubhāvasadgōṣṭhiyaṁ māḍida śūnyasaṁpādaneyoḷ
Maruḷuśaṅkaradēvara saṁpādanegaṁ
ṣaṣṭhōpadēśaṁ samāptaṁ
antu vacana 446kkaṁ maṅgaḷamahā.

Śrī

Thus ends
the sixth of the mystic discourses
of the *Śūnyasaṁpādane*
—chapter on Maruḷuśaṅkaradēva—
held by Prabhu with the venerable Saints.

Thus it ends auspiciously with Vacana No. 446.

INTRODUCTION

to the

SAṀPĀDANE OF BASAVĒS'VARA

Glorifying the greatness of Lord Maruḷuśaṅkara, who attained the Void in the light of Prabhudēva's spiritual guidance, the śaraṇas are back at Basavaṇṇa's place with Prabhudēva and Siddharāmayya.

Basavaṇṇa feels extremely happy to see the great concourse of śaraṇas and bursts into ecstasies:

> Lord, my love
> Is as a seedling plant
> By ocean flooded o'er!
>
> With joy I leap and dance!
> With joy I frolic and I rave!
>
> When Kūḍala Saṅgama's
> Śaraṇas come,
> I swell with ecstasy!

Communion and converse with śaraṇas seems to be the *summum bonum* of Basavaṇṇa's life. As śaraṇas are flocking from every nook and corner of India, Basavaṇṇa feels highly elated. His joy reaches its climax when he finds Prabhudēva, the Great Jaṅgama, in the assembly of śaraṇas. His only prayer to Kūḍala Saṅgama is:

> O Kūḍala Saṅgama Lord,
> Pray, make me be,
> Inseparably and unaware,
> Within that Council where
> Your great saints congregate.

But what is the reason for Basavaṇṇa's yearning always to live in the company of the śaraṇas? He makes himself very clear on this point. His body, mind, all he has, his entire being, have been cleansed and purified. They have become a fit receptacle for the Divine. He gives vent to his thrilling experience:

I have become as one who hugs
A statue made of hail.

Prabhuḍēva fully appreciates Basavaṇṇa's reverence for the śaraṇas and his longing for their company. But he seems to lead him further into the field of Śivādvaita Bhakti, where knowledge and devotion are perfectly harmonised. It is difficult, he remarks at the outset, to conquer Māyā, even for gods if they are born in this world wearing the body. And Karma pursues those who think of achieving happiness by meditation with their mind's darkness dispelled. Forgetfulness plagues those who try to meditate. Basavaṇṇa seems not to agree with Prabhudēva. Is there anything which is not attainable by meditation? Does not Māyā waver and depart before the potency of meditation? To illustrate the point Basavaṇṇa says:

Strong is the elephant: but could you say
Less strong the goad?
Nay, nay, not so!

Strong is the mountain: but could you say
The thunderbolt less strong?
Nay, nay, not so!

Strong is the darkness: but could you say
Less strong the light?
Nay, nay, not so!

Oblivion is strong: but could you say
The heart that loves you less strong?

O Kūḍala Saṅgama,
You only know
The greatness of your Grace!

But Prabhudēva's objection is that Māyā can never be dispelled by meditation. It is only Divine Grace that can work this wonder. Meditation and such other methods by themselves can never reveal the Divine Reality. The mystery of Guhēśvara Liṅga has dodged the eyes of the world by clouding them with ignorance, an offshoot of Māyā. If you want to meditate upon Him, incomprehensible is He to mind. If you want to know Him, not knowable is He because He is formless. Would you wish to see Him,

He is beyond your ken. How can you grasp the Absolute which is beyond the range either of the body or of the mind? How can you lodge him in your heart with the help of meditation? Prabhudēva, as Siddhavīraṇṇa points out, asks: "In what manner have you harboured in your heart the Thing beyond speech and thought?"

Basavaṇṇa rises to the occasion. His self-confidence seems to be mightier than the Almighty's. He submits:

O Kūḍala Saṅgama Lord,
Thy Māyā encompasses the world;
But, look, my mind
Is able to encompass Thee!

Thou'rt mightier than the world;
But, look, I'm mightier than Thou!

Even as an elephant is
Held in a mirror, so Thou
In me!

Again Prabhudēva puts forth his objection. If it be a fact that the Divine is seated in the shrine of your heart, could the spirit dive deep to the unsounded depths for doing its worship? If it be, again, a fact that He is outside your body, can your outward actions reach up to Him? How can you see the Utter Void which transcends both mind and its meditation, the body and its outer acts? This Void is the Sthala—to be more precise the Niḥsthala—where the sense of being is utterly lost. Is there any method, meditation or any other, which can help know the Void and become one with It?

Basavaṇṇa senses the force of Prabhudēva's argument. To an extent he changes his standpoint. He admits that his inner and outer being is "His". It is the Guru who has swept away the difference between body and mind. They are one, and they are "His." The heart which comprehends the inner and the outer is "His." It is "He" who is lodged therein:

In Thine own heart I lodge Thyself:
By being Thee, I worship Thee
Within Thine outwardness;
Through Thine own understanding, understand.

Here, it is quite apparent that Basavaṇṇa is almost striking the keynote of Advaita Bhakti, commonly known as Śivabhakti. Prabhudēva again raises an objection. The body is born of union and breeds ignorance. Out of ignorance arises the sense of "I" and "you", that is, the sense of duality. To say that you have known him by yourself without this sense of duality, the "inner me" and the "outer you," is a contradiction in thought. There is no end to this knowing. The process of knowledge, according to Prabhudēva, is futile as a means of realising the Ultimate Reality. He remarks elsewhere that those who seek to realise the Ultimate by the method of intellectual understanding are caught in the web of knowledge. In the above argument he seems to suggest that one can know God in the measure that one is 'He'. There is a clear hint that being and knowing are not different from one another. Being is knowing and knowing is being. They are one and identical.

Basavaṇṇa's reply to this is that knowing and not knowing, that is, knowledge and ignorance, are "He" alone. The Śakti—by which Basavaṇṇa, perhaps, means Māyā Śakti—the power of Illusion, and the principle of Śiva are none else than "He." And the spirit which has shed its illusions of awareness and forgetfulness is also "Himself." But Prabhudēva does not agree with this pleading of Basavaṇṇa. Is it right, he asks, to say that knowledge and ignorance, Śiva and Śakti and such other dualities are none else than "He"—the Brahma? Here, we are naturally reminded of the philosophical saying, "Sarvaṁ khalvidaṁ Brahma"—all this is, indeed, Brahma. Prabhudēva seems to question the truth of this statement. Who is it that makes this statement standing beside the "All this"? Is the person making this statement different from this "Sarvaṁ?" Without knowing one's own self which embraces the "All this," of what avail is this non-duality in words? But Basavaṇṇa's submission is that the consciousness which embraces both knowledge and ignorance and transcends them is never different from the self which has sought and found it. Knowledge and even ignorance rise from the One Consciousness which knows no duality, such as "I" and "you," "All this" and "me". Basavaṇṇa clearly hints at the realisation of Brahma through knowledge by identity. With this line of Basavaṇṇa's thinking Prabhudēva seems to agree to a great extent. But then, argues Prabhu, there is a sense of duality in you in the form of Dēva and Bhakta, Liṅga and

Aṅga, knowledge and word. How can you say that you have attained consubstantial union with the Supreme Reality?

Basavaṇṇa's submission is simple and seems to be final. He reveals his innermost experience:

> Greater even than the Great, O Lord,
> Did I abide
> In the greatest of the great,
> The boundless and profound!
>
> How shall I say, O Lord,
> How I became a light within
> The light of Kūḍala Saṅgama, till
> My utterance was in silence bound?

Prabhudēva is completely satisfied with this experience of Basavaṇṇa's, which, in the terminology of Vīraśaivism, is Liṅgāṅga Sāmarasya. Prabhudēva sees in Basavaṇṇa his Teacher, Animiṣa, from whom he received the primordial Liṅga. He also sees in him Vṛṣabha, Nīlalōhita and Skanda. This seems to be the hierarchy of Prabhudēva's spiritual teachers. He exclaims:

> Look you, Guhēśvara,
> To-day I've seen
> The one who has seen
> Both you and me.

Basavaṇṇa also sings the glory of Prabhudēva in enigmatic words, comparing him to a marjoram shrub which bears fragrance even as it shoots up.

It is worth noticing that Prabhudēva is not only a great teacher but a great learner too. How many things of spiritual significance he has received from Basavaṇṇa! And how frankly he acknowledges his gains! He is overwhelmed, and expresses his gratitude:

> Through you, Basava, Guru became
> Part of myself.
>
> Through you, Basava, Liṅga became
> Part of myself.

Through you, Basava, Jaṅgama became
Part of myself.
. . . . . .
And since you made me gain
These fourfold principles,
You have become, O Saṅgana Basavaṇṇa,
Our Guhēśvaraliṅga's joy.

But, as we are aware, it is never the way of Basavaṇṇa to accept such compliments. Prabhudēva goes on with his glorification of Basavaṇṇa. He it is that revealed the principles of Guru, Liṅga, Jaṅgama and Prasāda as different manifestations of one and the same principle, making them as clear as a myrobalan on the palm:

O Basava, first practicant,
Devotion's treasury,
Now that Guhēśvaraliṅga
Has been by you revealed to me,
All the worlds upon worlds
Have dwindled to a dot!

But Basavaṇṇa knows what is what. What is that Force which flows as knowledge in the inner self, as discipline in the outward activities, and as meditation in the mind? Who is that Inner Guide that led him to higher and higher planes of Gurusthala, Liṅgasthala, Jaṅgamasthala and Prasādisthala? Who else but Prabhudēva has shown him the way to Prāṇaliṅga? But Prabhudēva does not accept this tribute of Basavaṇṇa's. On the contrary, he maintains that it is through Basavaṇṇa's grace that he has come to know that Prāṇa is Liṅga. "I am only an infant born out of your Grace," exclaims Prabhudvēva with joyful pride.

Now Basavaṇṇa puts forth his deep conviction that Bhakta is of time whereas Jaṅgama is timeless; Śakti is of time and the principle of Śiva is timeless. "It is only when you showed it to me supporting my time-born Piṇḍa that I saw you in the lotus of *your* heart. The knowledge that sees or knows is Jaṅgama. Without Jaṅgama, neither Liṅga nor Guru nor Prasāda could be seen. You are my life. To be sure, the body is Bhakta and the Life is Jaṅgama." With this submission Basavaṇṇa requests Prabhudēva not to extol him. But

Prabhudēva cannot see much soundness in his pleading. Who comes first, the Bhakta or the Jaṅgama? he asks. Can the Jaṅgama exist without the Bhakta? Just as life cannot exist without the support of the body, so the Jaṅgama cannot exist unless he is supported by the Bhakta. Prabhudēva traces the Bhakta, or the principle of Bhakti, to timeless eternity. The Formless Absolute would have resolved into the Void were it not supported by the Chit-Śakti. This Śakti is none other than the Bhakti whose bodily representative is Basavaṇṇa. The Void supported by the Conscious Energy assumed the name of Para Brahma. Here, according to Prabhudēva, Basavaṇṇa represents this eternal Conscious Energy. And then Para Brahma assumed the form of Śiva being supported by Dharma—the "Eternal law" which is the same as Conscious Energy. This Dharma, according to Vīraśaivism, is Basavaṇṇa himself. Śiva is the maker of the world; but he does what he does on the strength of this "Eternal Law." Similarly, proceeds Prabhudēva, the Liṅga or the Jaṅgama or the Prasāda could not exist without the support of the principle of Bhakti which is identical with Dharma or Basavaṇṇa. All these, even himself, are what they are because of Basavaṇṇa. Hence Prabhudēva exclaims:

> Our Guhēśvara knows
> That I am what I am because
> You made me; that's so,
> Saṅgana Basavaṇṇa!

And thus he establishes the truth of a far-reaching metaphysical significance, that Bhakta is timeless and Jaṅgama is of time.

Basavaṇṇa, however, cannot be silenced by such arguments. What is Jaṅgama if not the form of knowledge, and what is Bhakta, if not the form of discipline? Can discipline, or Ācāra, show its head before the dawn of knowledge? It is knowledge that is the womb of discipline, experience and Prasāda, and so forth. Basavaṇṇa submits he is what he is, and does what he does because of Knowledge—the Jaṅgama. He firmly maintains:

> From out of knowledge, Practice comes;
> From out of knowledge, is Experience;
> From out of knowledge, Prasāda comes.

Prabhudēva is highly satisfied with Basavaṇṇa's great idea and living experience of what is known as 'Enlightened Faith.' He has a deep look into Basavaṇṇa and discerns:

> The body is Service; all the limbs
> Are Practice; mind, breath and life, all
> Are images of Knowledge, see!

What use is Knowledge if Bhakti is not its integral part? And if there is no Bhakti, what is called Practice is a distant dream. To this Basavaṇṇa further submits: "How can there be devotion if I do not see and adore you? How can there be practice without your touch? How can there be knowledge unless I called up your glory and held it in my mind? It is your direct and immediate presence that has made me righteous. Lord, you have come to make me in all manner of ways." At this point Prabhudēva cannot contain himself and breaks into a song celestial:

> Basavaṇṇa, at sight and sight of you
> My body has become as nought!
>
> Basavaṇṇa, at touch and touch of you
> My actions have become as nought!
>
> Basavaṇṇa, remembering and remembering you
> My mind is all become as nought!
>
> Basavaṇṇa, on hearing oftentimes
> About your Great Experience,
> My wheel of births has ceased!
>
> If I am saved in your society
> It's because
> You tore life's fastenings and proved
> You were, indeed, an Unborn One
> In Guhēśvaraliṅga!

Prabhudēva goes on singing. He says, "O Basava, though I have known your greatness for successive ages, I have not known your glory in this incarnation when you have mastered the discipline." He further remarks:

I know, because I've seen
Breaking the secret of the lock:
How you became
Gaṇēśvara, Basavaṇṇa by name,
In Kaliyuga;
How, with practice of all kind enriched,
You brought to light
Devotion and Knowledge;
How fostered the growth
Of the mighty Śiva cult;
How held aloft
The flag of Śiva-devotion, and
Diffused it through the mortal world.

Let Guhēśvara bear witness,
I have been saying, Hail, O hail!
Unto your majesty:
That's true, Saṅgana Basavaṇṇa!

What lesson can we draw from the high discourse between these two great men such as the world can produce but once in a few hundreds or thousands of years? Love without knowledge is no love, and knowledge without love is no knowledge. Divine Love is kindled by Divine knowledge, Divine knowledge is actualised in Love Divine.

ಸಪ್ತವೋಪದೇಶ

ಬಸವೇಶ್ವರನ ಸಂಪಾದನೆ

ಆದಿಯನಾದಿಯ ಭೇದವ
ನಾದರದಿಂ ತೋಱಿ ಜಂಗಮಪ್ರಾಣತ್ವದ
ಹಾದಿಯನಱುಹಿಸಿ ಪ್ರಭುವರ
ಮೇದಿನಿಯೊಳ್ ಬಸವರಾಜಗುಸುರ್ದುದ ಪೇೞ್ವೆಂ

SAPTAMŌPADĒŚA

Basavēśvarana Saṁpādane

ādiyanādiya bhēdava
nādaradiṁ tōṛi jaṅgamaprāṇatvada
hādiyanaṛuhisi Prabhuvara
mēdiniyoḷ Basavarājagusurduda pēḷvem.

THE SEVENTH LESSON

The Saṁpādane of Lord Basavēśvara

What the great Prabhu uttered to Basavarāja
Here on earth, explaining the way
Jaṅgama is the life, revealing with love
The nature of the Begun and Unbegun, I tell.

ಅದೆಂತೆಂದೊಡಾ ಪ್ರಭುದೇವರು ಮರುಳುಶಂಕರದೇವರಿಗೆ ನಿರ್ವಯಲ ನಿಜಮಂ ಅಱುಹಲು, ಆ ಮರುಳುಶಂಕರದೇವರು ನಿರವಯವನೈದಲು, ಅಲ್ಲಿ ಚೆನ್ನಬಸವರಾಜ ದೇವರು ಮಡಿವಾಳಯ್ಯಗಳು ಹಡಪದಪ್ಪಣ್ಣಗಳು ಸೊಡ್ಡಳ ಬಾಚರಸರು ಕಿನ್ನರ ಬ್ರಹ್ಮಯ್ಯಗಳು ಮುಖ್ಯವಾದ ಸಮಸ್ತ ಪುರಾತನರೆಲ್ಲಾ ಆಶ್ಚರ್ಯಂಗೊಂಡು ಆ ಮರುಳುಶಂಕರದೇವರ ಘನವ ಕೊಂಡಾಡುತ್ತಿರಲು, ಆ ಮಹಾಗಣತಿಂಥಿಣಿಯನು ಬಸವರಾಜದೇವರು ನೋಡಿ ಹೃದಯಕಮಲವರಳಿ, ಹಾರೈಸಿ ಪೂರೈಸಿ ಪರಮಾನಂದದಿಂ ಕುಣಿದಾಡುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

adentendoḍā Prabudēvaru Maruḷuśaṅkaradēvarige nirvayala nijamaṁ aruhalu, ā Maruḷuśaṅkaradēvaru niravayavanaidalu, alli Cennabasavarājadēvaru Maḍivāḷayyagaḷu Haḍapadappaṇṇagaḷu Soḍḍaḷa Bācarasaru Kinnara Bramhayyagaḷu mukhyavāda samasta purātanarellā āścaryaṁgoṇḍu ā Maruḷuśaṅkaradēvara ghanava koṇḍāḍuttiralu, ā mahāgaṇatinthiṇiyanu Basavarājadēvaru nōḍi hṛdayakamalavaraḷi, hāraisi pūraisi paramānandadiṁ kuṇidāḍuttirda prastāvada vacana:

For instance: the vacana which tells how, as Prabhudēva had explained the truth of the Void to Lord Maruḷuśaṅkara and the latter had attained immortality, just then, when all the saints, Lord Cennabasavarāja, Maḍivāḷayya, Haḍapada Appaṇṇa, Soḍḍaḷa Bācarasa and Kinnara Brahmayya chief among them, being struck with wonder, were extolling the greatness of Lord Maruḷuśaṅkara, Lord Basavarāja, seeing that great concourse of saints and feeling his heart's lotus bloom, with his desire fulfilled, leaped and danced for exceeding joy:

೧

ಸಸಿಯ ಮೇಲೆ ಸಾಗರವರಿದಂತಾಯಿತ್ತಯ್ಯಾ ಎನ್ನ ಭಕ್ತಿ !
ಆನಂದದಿಂದ ಕುಣಿಕುಣಿದಾಡುವೆ!
ಆನಂದದಿಂದ ನಲಿನಲಿದಾಡುವೆ !
ಕೂಡಲಸಂಗನ ಶರಣರು ಬಂದರೆ ಉಬ್ಬಿ ಕೊಬ್ಬಿ ನಲಿನಲಿದಾಡುವೆ !

sasiya mēle sāgaravaridantāyittayyā enna bhakti!
ānandadinda kuṇikuṇidāḍuve!
ānandadinda nalinalidāḍuve!
Kūḍalasaṅgana śaraṇaru bandare ubbi kobbi nalinalidāḍuve!

Lord, my love
Is as a seedling plant
By ocean flooded o'er!

With joy I leap and dance!
With joy I frolic and I rave!

When Kūḍala Saṅgama's
Śaraṇas come,
I swell with ecstasy!

೨

ಮತ್ತಂ,
ಅಯ್ಯಾ, ನಿಮ್ಮ ಶರಣರ ಸಂಗಸುಖವನೇನೆಂದುಪಮಿಸುವೆನಯ್ಯಾ?
ನಿಮ್ಮ ಶರಣರ ಕೂಡೆ ಸಮಗೋಷ್ಠಿಯ ಮಾಡುವುದನುಪಮಿಸಲಮ್ಮೆನಯ್ಯಾ.
ಕೂಡಲಸಂಗಾ,
ನಿಮ್ಮ ಪ್ರಮಥರೆಲ್ಲರು ನೆರೆದ
ಗಣತಿಂಥಿಣಿಯೊಳಗೆನ್ನನೇನಂದಱಿಯದೆ
ಅಗಲದಂತಿರಸಯ್ಯಾ, ನಾ ನಿಮ್ಮ ಧರ್ಮದ ಕವಿಲೆ.

mattaṁ,
ayyā, nimma śaraṇara saṅgasukhavanēnendupamisuvenayyā?
nimma śaraṇara kūḍe samagōṣṭhiya māḍuvudanupa-
misalammenayyā.

Kūḍalasaṅgā,
nimma pramatharellaru nereda
gaṇatinthiṇiyoḷagennanēnandaṟiyade
agaladantirasayyā, nā nimma dharmada kavile.

Again:
How can I, Lord, describe
The joy that comes
Out of communion with your śaraṇas?

I cannot tell, O Lord,
What means
This converse with your śaraṇas!

O Kūḍala Saṅgama Lord,
Pray make me be,

Inseparably and unaware,
Within that Council where
Your great saints congregate.

I am your Mercy's cow!

೩

ಮತ್ತಂ,
ಅಯ್ಯಾ, ನಿಮ್ಮ ಮಹಾನುಭಾವಿಗಳ ಸಂಗದಿಂದೆನ್ನ
ತನು ಶುದ್ಧವಾಯಿತ್ತು, ಮನ ಶುದ್ಧವಾಯಿತ್ತು,
ಧನ ಶುದ್ಧವಾಯಿತ್ತು, ಎನ್ನ ಸರ್ವಾಂಗ ಶುದ್ಧವಾಯಿತ್ತು.
ವಾರಿಕಲ್ಲ ಪುತ್ಥಳಿಯನಪ್ಪಿಕೊಂಡಂತಾಯಿತ್ತು.
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಶರಣ ಪ್ರಭುದೇವರ ಕೃಪೆಯಿಂದ
ಎನಗೊದಗಿದ ಘನವನೇನೆಂದುಪಮಿಸುವೆನು !

mattaṁ,
ayyā, nimma mahānubhāvigaḷa saṅgadindenna
tanu śuddhavāyittu, mana śuddhavāyittu,
dhana śuddhavāyittu, enna sarvāṅga śuddhavāyittu.
vārikalla putthaḷiyanappikoṇḍantāyittu.
Kūḍalasaṅgamadēvā,
nimma śaraṇa Prabhudēvara kṛpeyinda
enagodagida ghanavanēnendupamisuvenu!

Again:
Lord, by communing with Thy great saints,
My body is purified,
My mind's made pure,
All my possessions have been cleansed,
My entire being is made pure!

I have become as one who hugs
A statue made of hail....

O Kūḍala Saṅgama Lord,
How can I tell the joy
That befell me by the grace
Of Prabhudēva, Thy śaraṇa?

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru binnaisalu, idakke Prabhudēvaru nirūpisida prastāvada vacana:

The vacana which tells what, on Basavarāja submitting thus, Prabhudēva replied thereto:

೪

ಕಾಯಗೊಂಡು ಹುಟ್ಟಿದವರು
ದೇವರಾದಡಾಗಲಿ, ಈವರಾದಡಾಗಲಿ,
ಮಾಯೆಯ ಸಾಧಿಸಿ ಗೆಲುವುದರಿದು ನೋಡಾ.
ಮನದ ತಮಂಧವ ಗೆಲಿದು,
ನೆನೆದು ಸುಖಿಯಾದೆಹೆನೆಂಬವರ ಬೆಂಬತ್ತಿ ಕಾಡಿತ್ತು ಕರ್ಮ.
ಗುಹೇಶ್ವರಲಿಂಗವ ಕಿಱಿಕಿಱಿದಾಗಿ ನೆನೆದರೆ,
ಹಿರಿಹಿರಿದಾಗಿ ಕಾಡುವುದು ನೋಡಾ ಮಱಹು!
ಸಂಗನಬಸವಣ್ಣಾ,
ನೀ ನೆನೆದ ನೆನಹು ಆರಂತಹದಲ್ಲ ನೋಡಾ.

kāyagoṇḍu huṭṭidavaru
dēvarādaḍāgali, īvarādaḍāgali,
māyeya sādhisi geluvudaridu nōḍā.
manada tamandhava gelidu,
nenedu sukhiyādeheneṁbavara beṁbatti kāḍittu karma.
Guhēśvaraliṅgava kiṟikiṟidāgi nenedare,
hirihiridāgi kāḍuvudu nōḍā maṟahu!
Saṅganabasavaṇṇā,
nī neneda nenahu ārantahadalla nōḍā.

Let them be gods, who came
Into this world in flesh;

Let them be lords of grace, for lo!
It's difficult to conquer Dream
With dexterous art!

Karma pursues with mockery
The aspirants to love of God,
Though they would quell
The darkness of the mind...

Even if you
Remember Guhēśvaraliṅga just a bit,
Forgetfulness
Shall mock you more and more.
O Saṅgana Basavaṇṇa,
Where you love, lo! that love
Is as nought else.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Basavarājadēvaru binnaisida prastāvada vacana;

The vacana which tells what, on Prabhudēva saying this, Lord Basavarāja submitted thereon:

೫

ಕರಿ ಘನ, ಅಂಕುಶ ಕಿಱಿದೆನ್ನಬಹುದೇ ಅಯ್ಯಾ?
ಗಿರಿ ಘನ, ವಜ್ರ ಕಿಱಿದೆನ್ನಬಹುದೇ ಅಯ್ಯಾ?
ತಮಂಧ ಘನ, ಜ್ಯೋತಿ ಕಿಱಿದೆನ್ನಬಹುದೇ ಅಯ್ಯಾ?
ಮಱಹು ಘನ, ನಿಮ್ಮ ನೆನಹು ಕಿಱಿದೆನ್ನಬಹುದೇ ಅಯ್ಯಾ?
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಕೃಪೆಯ ಘನವ ನೀವೆ ಬಲ್ಲಿರಿ.

kari ghana, aṅkuśa kiṟidennabahudē ayyā?
giri ghana, vajra kiṟidennabahudē ayyā?
tamandha ghana, jyōti kiṟidennabahudē ayyā?
maṟahu ghana, nimma nenahu kiṟidennabahudē ayyā?
Kūḍalasaṅgamadēvā,
nimma kṟpeya ghanava nīve balliri.

Strong is the elephant: but could you say
Less strong the goad?
Nay, nay, not so!

Strong is the mountain: but could you say
The thunderbolt less strong?
Nay, nay not so!

Strong is the darkness: but could you say
Less strong the light?
Nay, nay not so!

Oblivion is strong: but could you say
The heart that loves you less strong?

O Kūḍala Saṅgama,
You only know
The greatness of your Grace!

ನಿಮ್ಮ ಸ್ಮರಣೆಯ ಘನದ ಮುಂದೆ ಮಾಯೆ ನಿಲಲಱಿಯದು. ನಿಮ್ಮ ನೆನಹ ಮೀಱುವ ಘನವಿಲ್ಲೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

nimma smaraṇeya ghanada munde māye nilalaṛiyadu. nimma nenaha mīṛuva ghanavillendu Basavarājadēvaru binnaisalu, ī̆lakke Prabhudēvaru nirūpisida prastāvada vacana :

The vacana which tells what, on Lord Basavarāja submitting, "In the presence of the glory of your remembrance, Māyā wavers and departs; there is no glory that transcends the recollection of you," Prabhudēva replied thereto:

೬

ನೆನೆದೆಹೆನೆಂದರೆ, ಮನಕ್ಕೆ ಸಿಲುಕದು.
ಅಱಿದೆಹೆನೆಂದರೆ, ಕುಱುಹಿಂಗೆ ಬಾರದು.
ಕಂಡೆಹೆನೆಂದರೆ, ಮೂರ್ತಿಯಲ್ಲ.
ತನುವಿನೊಳಗಿಲ್ಲ, ಮನದೊಳಗಿಲ್ಲದ ಘನವು
ನಿನ್ನ ಮನಕ್ಕೆ ವೇದ್ಯವಾದ ಪರಿ ಎಂತಯ್ಯಾ?
ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗವು ಜಗದ ಕಣ್ಣಿಂಗೆ ಕತ್ತಲೆಯ ಕವಿಸಿ,
ತನ್ನ ತಪ್ಪಿಸಿಕೊಂಡಿಪ್ಪ ಭೇದ
ನಿನ್ನೊಳಡಗಿದ ಪರಿ ಎಂತು ಹೇಳಾ ಸಂಗನಬಸವಣ್ಣಾ?

nenedehenendare, manakke silukadu.
aṛidehenendare, kuṛuhiṅge bāradu.
kaṇḍehenendare, mūrtiyalla,
tanuvinoḷagilla, manadoḷagillada ghanavu
ninna manakke vēdyavāda pari entayyā?

Guhēśvaranemba liṅgavu jagada kaṇṇiṅge kattaleya kavisi,
tanna tappisikoṇḍippa bhēda
ninnoḷaḍagida pari entu hēḷā Saṅganabasavaṇṇā?

If you would think of Him,
Inapprehensible to mind He is.

If you would know Him, He
Does not reduce Himself to form,

If you would see Him, then
He has no image for the eye.

Instruct me, Sir, the way
Your mind has grasped
This Absolute that is
In neither body nor in mind.

O Saṅgana Basavaṇṇa,
Tell me how
This Liṅga called
Guhēśvara,
That, dodging the world's eyes
By clouding them with dark,
Has found a lodging in your heart.

ವಾಙ್ಮನೋತೀತವಾದ ವಸ್ತು ನಿನ್ನ ಮನದೊಳಡಗಿದ ಪರಿ ಎಂತೆಂದು ಪ್ರಭು ದೇವರು ಬೆಸಗೊಳಲು, ಅಲ್ಲಿ ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ವಚನ:

vāgmanōtītavāda vastu ninna manadoḷaḍagida pari entendu Prabhudēvaru besagoḷalu, alli Basavarājadēvaru binnaisida vacana:

The vacana which tells what Lord Basavarāja submitted when Prabhudēva asked, "In what manner have you harboured in your heart the Thing beyond speech and thought"?

2

ಜಗವ ಸುತ್ತಿಪ್ಪುದು ನಿನ್ನ ಮಾಯೆಯಯ್ಯಾ;
ನಿನ್ನ ಸುತ್ತಿಪ್ಪುದು ಎನ್ನ ಮನ ನೋಡಯ್ಯಾ!
ನೀನು ಜಗಕೆ ಬಲ್ಲಿದನು; ನಿನಗೆ ನಾನು ಬಲ್ಲಿದನು ಕಂಡಯ್ಯಾ.
ಕರಿಯು ಕನ್ನಡಿಯೊಳಡಗಿದಂತೆ
ಎನ್ನೊಳಗಡಗಿದೆ ಕೂಡಲಸಂಗಮದೇವಾ!

jagava suttirpudu ninna māyeyayyā ;
ninna suttirpudu enna mana nōḍayyā !
nīnu jagake ballidanu; ninage nānu ballidanu kaṇḍayyā.
kariyu kannaḍiyoḷaḍagidante
ennoḷagaḍagide Kūḍalasaṅgamadēvā !

O Kūḍala Saṅgama Lord.
Thy Māyā encompasses the world;
But, look, my mind
Is able to encompass Thee!

Thou'rt mightier than the world;
But, look, I'm mightier than Thou!

Even as an elephant is
Held in a mirror, so Thou
In me!

ನೀನು ಮಹಾಘನ ಪರತತ್ತ್ವವಾದಡೇನು? ಎನ್ನ ಸೂಕ್ಷ್ಮವಪ್ಪ ಅಂತರಂಗದೊಳಗೆ ಅಡಗಿದಿರೆಂದು ಬಸರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

nīnu mahāghana paratattvavādaḍēnu? enna sūkṣmavappa antaraṅgadoḷage aḍagidirendu Basavarājadēvaru binnaisalu, idakke Prabhudēvaru nirūpisida prastāvada vacana :

The vacana which tells what Prabhudēva replied when Lord Basavarāja submitted: "What if you are the supreme Ultimate Principle? You have lodged yourself in my subtle inward soul":

ಲ

ಅಂತರಂಗದಲ್ಲಿ ಅಡಗಿತ್ತೆಂದರೆ, ಭಾವಕ್ಕೆ ಪೂಜ್ಯವಲ್ಲ.
ಬಹಿರಂಗದಲ್ಲಿ ಅಡಗಿತ್ತೆಂದರೆ, ಕ್ರಿಯಾಬದ್ಧವಲ್ಲ.
ಅಱಿವಿನೊಳಗಡಗಿತ್ತೆಂದರೆ, ಮತಿಗೆ ಹವಣಲ್ಲ.
ಭಾವ ನಿರ್ಭಾವ ನಿಶ್ಶೂನ್ಯವನು ಕಾಬ ಪರಿ ಎಂತು ಹೇಳಾ?
ಕಂಡು ತನ್ನೊಳಗೆ ಇಂಬಿಟ್ಟುಕೊಂಬ ಪರಿ ಎಂತು ಹೇಳಾ?
ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗವನಱಿದು ಕೂಡಿ
ಸುಖಿಯಹ ಪರಿ ಎಂತು ಹೇಳಾ ಸಂಗನಬಸವಣ್ಣಾ?

antaraṅgadalli aḍagittendare, bhāvakke pūjyavalla.
bahiraṅgadalli aḍagittendare, kriyābaddhavalla.
aṟivinoḷagaḍagittendare, matige havaṇalla.
bhāva nirbhāva niśyūnyavanu kāba pari entu hēḷā?
kaṇḍu tannoḷage iṁbiṭṭukoṁba pari entu hēḷā?
Guhēśvaraneṁba liṅgavanaṟidu kūḍi
sukhiyaha pari entu hēḷā Saṅganabasavaṇṇā?

If you say He is lodged
Within you, he is beyond
The spirit's worshipping!

If you say that He dwells
Without you, well then he is
Not bound by outer acts!

If you say He's lodged
In consciousness, well then
Your reason cannot cope with Him!

Pray tell, how can you see
The utter Void, wherein
The sense of being is no more?

Pray tell, how can you, having seen,
Find Him a harbourage in yourself?

O Saṅgana Basavaṇṇa, pray tell
How to be happy when you know
And are already one
With Guhēśvaraliṅga.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Basavarājadēvaru binnaisida prastāvada vacana:

The vacana which tells what, on Prabhudēva replying thus, Lord Basavarāja submitted thereon:

೯

ಎನ್ನ ತನು ಮನವೆಂಬೆರಡನೂ ಗುರು ಕಳೆದು ಏಕವ ಮಾಡಿದನಾಗಿ,
ಎನ್ನಂತರಂಗ ಬಹಿರಂಗವೆಂಬೆರಡೂ ನಿಮ್ಮವು ನೋಡಾ!

ನಿಮ್ಮಂತರಂಗದೊಳಗೆ ನಿಮ್ಮನಿಂಬಿಟ್ಟುಕೊಂಬೆ.
ನಿಮ್ಮ ಬಹಿರಂಗದಲ್ಲಿ ನಿಮ್ಮ ನೀವಾಗಿ ಪೂಜಿಸುವೆನು.
ನಿಮ್ಮ ಅಱಿವಿನಿಂದ ನಿಮ್ಮನೆ ಅಱಿವೆ ಕಾಣಾ
ಕೂಡಲಸಂಗಮದೇವಾ !

enna tanu manaveṁberaḍanū guru kaḷedu ēkava māḍidanāgi,
ennantaraṅga bahiraṅgaveṁberaḍū nimmavu nōḍā!
nimmantaraṅgadoḷage nimmaniṁbiṭṭukoṁbe.
nimma bahiraṅgadalli nimma nīvāgi pūjisuvenu.
nimma aṟivininda nimmane aṟive kāṇā
Kūḍalasaṅgamadēvā!

Look you, Kūḍala Saṅgama Lord,
Because the Guru has effaced
Both body and mind and made them one,
My inner and outer both are Thine!

In Thine own heart I lodge Thyself.
By being Thee, I worship Thee
Within Thine outwardness;
Through Thine own understanding, understand.

ಇಂತು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Basavarājadēvaru binnaisalu, idakke Prabhudēvaru nirūpisida prastāvada vacana:

The vacana which tells what, on Lord Basavarāja submitting thus, Prabhudēva observed thereon:

೧೦

ಸಂಗದಿಂದಾಯಿತ್ತು ತನು. ಆ ತನುವಿನಿಂದಾಯಿತ್ತು ಮಱಿವೆ.
ಆ ಮಱಿವೆಯಿಂದಾಯಿತ್ತು ನೋಡಾ, ನೀನಾನೆಂಬುದು.
ನೀನೆಂಬ ಬಹಿರಂಗವಂತಿರಲಿ; ನಾನೆಂಬ ಅಂತರಂಗವಂತಿರಲಿ.
ಈ ಉಭಯಭಾವವಲ್ಲದೆ,
ನಿನಿಂದ ನೀನಱಿದೆಹೆನೆಂಬುದು ವಿಪರೀತ ಭಾವ.
ಈ ಅಱಿವು ಮಱಿವೆಯಾಟದ ಭ್ರಾಂತು ಬಿಡದು.
ಗುಹೇಶ್ವರಲಿಂಗವು ನಿನ್ನಲ್ಲಿ ನಿಂದ ಪರಿ ಎಂತು ಹೇಳಾ
ಸಂಗನಬಸವಣ್ಣಾ?

saṅgadindāyittu tanu. ā tanuvinindāyittu maṟave.
ā maṟaveyindāyittu nōḍā, nīnāneṁbudu.
nīneṁba bahiraṅgavantirali ; nāneṁba antaraṅgavantirali.
ī ubhayabhāvavallade,
ninninda nīnaṟidehaneṁbudu viparīta bhāva.
ī aṟivu maṟaveyāṭada bhrāntu biḍadu.
Guhēśvaraliṅgavu ninnalli ninda pari entu hēḷā
Saṅganabasavaṇṇā ?

Through union, see, your body was;
That body bred your ignorance;
That ignorance begot
This sense of You and Me.

Let be that outer which is you;
Let be that inner which is me:
Without these two to say
You have known Him by yourself,
Contradicts your thought.

It has no ending—this
Deceptive play of knowing and not-knowing...
Tell me, Saṅgana Basavaṇṇa,
How this Guhēśvaraliṅga
Abides in you.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Basavarājadēvaru binnaisida prastāvada vacana :

The vacana which tells what, on Prabhudēva observing thus, Lord Basavarāja submitted thereon:

೧೧

ಮರುಳು ತಲೆ, ಹುರುಳು ತಲೆ ನೀನೆ ದೇವಾ.
ಹೆಂಗೂಸು ಗಂಡುಗೂಸು ನೀನೆ ದೇವಾ.
ಎಮ್ಮಕ್ಕನ ಗಂಡನು ನೀನೆ ದೇವಾ,—
ಕೂಡಲಸಂಗಮದೇವಾ,
ಭ್ರಾಂತಳಿದು ಭಾವ ನೆಲೆಗೊಂಡಿತ್ತಾಗಿ.

maruḷu tale, huruḷu tale nīne dēvā.
hengūsu gaṇḍugūsu nīne dēvā.
emmakkana gaṇḍanu nīne dēvā,
Kūḍalasaṅgamadēvā,
bhrāntaḷidu bhāva nelegoṇḍittāgi.

The fool's head and the wise head, both, O God,
Thou art!

The male child and the female, both, O God,
Thou art!

The husband of my elder sister, God,
Thou art!

Because, O Kūḍala Saṅgama Lord,
The heart, from all illusion purged,
Is founded on a rock!

ಎನ್ನಱಿವು ಮಱವೆಯು, ಎನ್ನ ಶಕ್ತಿ ಶಿವಾತ್ಮತತ್ತ್ವವೂ ನೀನೆಯಲ್ಲದೆ ಅನ್ಯತ್ರ ವಿಲ್ಲ. ಎನ್ನ ಸುಜ್ಞಾನಶಕ್ತಿಯಲ್ಲಿ ಲಿಂಗೋಪಭೋಗಿಯಾಗಿ ನೀನಲ್ಲದನ್ಯವಿಲ್ಲ. ಎನ್ನ ಭ್ರಾಂತಳಿದ ಭಾವವು ನೀವಲ್ಲದೆ ಇಲ್ಲವೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ennaṟivu maṟaveyu, enna śakti śivātmatattvavū nīneyallade anyatravilla. enna sujñānaśaktiyalli liṅgōpabhōgiyāgi nīnalladanyavilla. enna bhrāntaḷida bhāvavu nīvallade illavendu Basavarājadēvaru binnaisalu, idakke Prabhudēvaru nirūpisida prastāvada vacana :

The vacana which tells what Prabhudēva observed when Lord Basavarāja submitted, "You alone, and none else, are my awareness and my forgetfulness, my power and essence of the spirit of Śiva; you, and none else, dwell in the power of my right knowledge as Liṅga enjoying all things; you, and nothing else, are this will of mine which has shed its illusions":

೧೨

ಅಜ್ಞಾನ ಸುಜ್ಞಾನಂಗಳೆರಡೂ ಶಿವನೆಂದರೆ,
ಶಿವಜ್ಞಾನಿಗಳು ಮೆಚ್ಚುವರೆ?
ಶಿವಶಕ್ತಿಗಳೆರಡೂ ನೀನೆ ಎಂದರೆ,
ಮಹಾನುಭಾವಿಗಳು ಪರಿಣಾಮಿಸುವರೆ?

ತನ್ನ ತಾನಾರೆಂಬುದನಱಿಯದೆ, ಅನ್ಯವೆಲ್ಲವೂ ಬೊಮ್ಮವೆಂಬ
ಈ ಕರ್ಮದ ನುಡಿಯ ಮೆಚ್ಚುವನೆ ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗವು?

ajñāna sujñānaṅgaḷeraḍū Śivanendare,
śivajñānigaḷu meccuvare?
Śivaśaktigaḷeraḍū nīne endare,
mahānubhāvigaḷu pariṇāmisuvare?
tanna tānāreṁbudanaṟiyade, anyavellavū Bommaveṁba
ī karmada nuḍiya meccuvane namma Guhēśvaraliṅgavu?

If you say
Śiva is knowledge and ignorance both,
Will those who know Śiva approve?

If you say
Śiva and Śakti both are you,
Will the great mystic saints be pleased?

If, without knowing who you are,
You say that Brahma is all else,
Will Guhēśvaraliṅga approve
Your Karma-tainted word?

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Basavarājadēvaru binnaisida prastāvada vacana:

The vacana which tells what, on Prabhudēva saying this, Lord Basavarāja submitted thereon:

೧೩

ಅಱಿವುವಿಡಿದು ಅಱಿವನಱಿದು,
ಅಱಿವೆ ನೀನೆಂಬ ಭ್ರಾಂತು ಎನಗಿಲ್ಲವಯ್ಯಾ!
ಮಱಿಹುವಿಡಿದು ಮಱಿಹ ಮಱಿದು,
ಮಱಿಹು ನೀನೆಂಬ ಮಱಿಹಿನವ ನಾನಲ್ಲವಯ್ಯಾ!
ದೇಹ ಪ್ರಾಣಂಗಳ ಹಿಂಗಿ, ದೇಹವಿಡಿದು ದೇಹ ನಿಮ್ಮೆಂಬ
ಭ್ರಾಂತುಸೂತಕಿಯಾನಲ್ಲವಯ್ಯಾ!
ನಿನ್ನ ಅಱಿದ ಅಱಿವ ಭಿನ್ನವಿಟ್ಟು ಕಂಡೆನಾದರೆ ನಿಮ್ಮಾಣೆ
ಕೂಡಲಸಂಗಮದೇವಾ!

aṟivuviḍidu aṟivanaṟidu,
aṟiva nīneṁba bhrāntu enagillavayyā!
maṟahuviḍidu maṟaha maṟedu
maṟahu nīneṁba maṟahinava nānallavayyā!
dēha prāṇaṅgaḷa hiṅgi, dēhaviḍidu dēha nimmadeṁba
bhrāntusūtakiyānallavayyā!
ninna aṟida aṟiva bhinnaviṭṭu kaṇḍenādare nimmāṇe
Kūḍalasaṅgamadēvā!

Being conscious of the Consciousness
By holding on to consciousness,
That error is not mine which says
That Thou art Consciousness.

Forgetting the Forgetfulness
By clasping the forgetfulness,
Not mine the forgetfulness to say
Thou art Forgetfulness itself.

When body and breath have ceased to be,
I am not one with error stained
To hold on to the body and think
My body itself is Thine.

O Kūḍala Saṅgama Lord, lo!
By Thee I swear
I'll never look upon
The consciousness conscious of Thee
As something other than Thyself.

ಈ ವಚನದ ತಾತ್ಪರ್ಯವ ಕೇಳಿದ ಪ್ರಭುದೇವರು ದೇವ ಭಕ್ತನೆಂಬ ನಾಮಂಗ ಳಿರಡೂ ನಿಮ್ಮಲ್ಲಿ ತೋಱುತ್ತಿದ್ದಾವೆ. ಇವು ಅಡಗಿದ ಪರಿ ಹೇಗೆಂದು ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

i vacanada tātparyava kēḷida Prabhudēvaru dēva bhaktaneṁba nāmaṅgaḷeraḍū nimmalli tōṟuttiddāve. ivu aḍagida pari hēgendu besagoṁba prastāvada vacana:

The vacana which tells how Prabhudēva, having attended to the spirit of these words, asked: "The two names, God and devotee, appear in you: tell me how these could vanish":

೧೪

ಕಾಯವಿಡಿದು ಲಿಂಗವಿದೆ; ಲಿಂಗವಿಡಿದು ಕಾಯವಿದೆ.
ಅಱಿವುವಿಡಿದು ವಚನವಿದೆ; ವಚನವಿಡಿದು ತೋಱುವ ಅಱಿವಿದೆ.
ಲಿಂಗಾಂಗವೆರಡೂ ನಿಮ್ಮಲ್ಲಿ ಐಕ್ಯವಾದ ಪರಿ ಎಂತು ಹೇಳಾ?
ಸ್ವರವಿಡಿದು ಶಬುದ ಸಮರಸವಾದ ಪರಿ ಎಂತು ಹೇಳಾ?
ದೇವ ಭಕ್ತನೆಂಬ ನಾಮ ಸೀಮೆಯಡಗಿ,
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ತದುಗತವಾಗಿದ್ದ ಪರಿ ಎಂತು ಹೇಳಾ
ಸಂಗನಬಸವಣ್ಣಾ?

kāyaviḍidu liṅgavide; liṅgaviḍidu kāyavide.
aṟivuviḍidu vacanavide; vacanaviḍidu tōṟuva aṟivide.
liṅgāṅgaveraḍū nimmalli aikyavāda pari entu hēḷā?
svaraviḍidu śabuda samarasavāda pari entu hēḷā?
dēva bhaktaneṁba nāma sīmeyaḍagi,
Guhēśvaraliṅgadalli tadugatavāgidda pari entu hēḷā
Saṅganabasavaṇṇā?

Bound to body, there's Liṅga still:
Bound to Liṅga, there's body still.
Bound to knowledge, there's the word;
Bound to word. there's knowledge that shows.

Then tell me how
Both Liṅga and Aṅga have
Become one in you.

Then tell me how
The word has grown in you
Incorporate with sound.

Tell me, Saṅgana Basavaṇṇa,
How you
Have been united with Guhēśvaraliṅga,
Losing the names and fences that divide
God and the devotee.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Basavarājadēvaru binnaisida prastāvada vacana:

The vacana which tells how, on Prabhudēva saying this, Lord Basavarāja submitted thereon:

೧೫

ಘನಗಂಭೀರ ಮಹಾಘನದೊಳಗೆ ಘನಕ್ಕೆ ಘನವಾಗಿರ್ದೆನಯ್ಯಾ.
ಕೂಡಲಸಂಗನೆಂಬ ಬೆಳಗಿನೊಳಗೆ ಬೆಳಗಾಗಿದ್ದು
ಶಬ್ದ ಮುಗ್ಧವಾಗಿರ್ದುದನೇನೆಂಬೆನಯ್ಯಾ !

ghanagaṁbhīra mahāghanadoḷage ghanakke ghanavāgirdenayyā.
Kūḍalasaṅganeṁba beḷaginoḷage beḷagāgiddu,
śabda mugdhavāgirdudanēneṁbenayyā !

Greater even than the Great, O Lord,
Did I abide
In the greatest of the great,
The boundless and profound!

What shall I say, O Lord,
How I became a light within
The light of Kūḍala Saṅgama, till
My utterance was in silence bound?

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಪ್ರಸನ್ನರಾಗಿ ಆ ಬಸವಣ್ಣನ ಸ್ತೋತ್ರವ ಮಾಡುವ ವಚನ:

ī hīgendu Basavarājadēvaru binnaisalu, idakke Prabhudēvaru prasannarāgi ā Basavaṇṇana stōtrava māḍuva vacana:

The vacana which tells how, on Lord Basavarāja making this submission, Prabhudēva, being pleased, sang Basavaṇṇa's praises:

೧೬

ಆದಿಯ ಲಿಂಗವ ತೋಱಿದ ಅನಿಮಿಷನ ಕಂಡೆನಯ್ಯಾ ಇಂದು.
ಕೃತಯುಗದ ಸ್ಕಂದನೆಂಬ ಗಣೇಶ್ವರನ ಕಂಡೆನಯ್ಯಾ ಇಂದು.
ತ್ರೇತಾಯುಗದ ನೀಲಲೋಹಿತನೆಂಬ ಗಣೇಶ್ವರನ ಕಂಡೆನಯ್ಯಾ ಇಂದು.
ದ್ವಾಪಾರಯುಗದ ವೃಷಭನೆಂಬ ಗಣೇಶ್ವರನ ಕಂಡೆನಯ್ಯಾ ಇಂದು.
ಕಲಿಯುಗದಲ್ಲಿ ಅನಿಮಿಷ-ಬಸವನೆಂಬ ಗಣೇಶ್ವರನ ಕಂಡೆನಯ್ಯಾ ಇಂದು.
ಎನ್ನ ಕಂಡವರನು, ನಿನ್ನ ಕಂಡವರನು
ಇಂದು ಕಂಡೆ ಕಾಣಾ ಗುಹೇಶ್ವರಾ !

ādiya liṅgava tōṛida Animiṣana kaṇḍeneyyā indu.
kṛtayugada Skandaneṁba gaṇēśvarana kaṇḍenayyā indu.
trētāyugada Nīlalōhitaneṁba gaṇēśvarana kaṇḍenayyā indu.
dvāpārayugada Vṛṣabhaneṁba gaṇēśvarana kaṇḍenayyā indu.
kaliyugadalli, Animiṣa-Basavaneṁba
gaṇēśvarana kaṇḍenayyā indu.
enna kaṇḍavaranu, ninna kaṇḍavaranu
indu kaṇḍe kāṇā Guhēśvarā!

Today I've seen, O Lord,
Animiṣa, who revealed
The primordial Liṅga.

Today I've seen, O Lord,
Gaṇēśvara, who is Skanda
Of Kṛtayuga.

Today I've seen, O Lord,
Gaṇēśvara, who is Nīlalōhita
Of Trētāyuga.

Today I've seen, O Lord,
Gaṇēśvara, who is Vṛṣabha
Of Dvāpārayuga.

Today I've seen, O Lord,
Gaṇēśvara, who is Animiṣa
In Kaliyuga,
Basavaṇṇa his name.

Look you, Guhēśvara,
Today I've seen
The one who has seen
Both you and me!

ಇಂತು ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡಲು, ಆ ಬಸವ ರಾಜದೇವರು ಪ್ರಭುದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru Basavarājadēvara stōtramaṁ māḍalu, ā Basavarājadēvaru Prabhudēvara stōtramaṁ māḍuva prastāvada vacana:

The vacana which tells how, on Prabhudēva singing Lord Basavarāja's praises, the latter in his turn praised Prabhudēva:

೧೭

ಮರುಗದ ಗಿಡುವಿನಂತೆ ಹುಟ್ಟುತ್ತವೆ ಪರಿಮಳ!
ಎರವಿನ ಬಣ್ಣ ದೊರೆಗೆಡಿಸಿದ ಪರಿಯ ನೋಡಾ!
ಹರನ ಪ್ರೇರಣೆಯೊಳಗೆ ಹಿರಿದೊಂದು ವಾರುಧಿ.
ವಾರುಧಿಯೊಳಗಣ ಕಮಲ ಬಾಡಿ,
ಕಮಲದೊಳಗೆ ಸುಳಿವ ಭ್ರಮರನ ಪಕ್ಕ ಮುರಿದುರುಳಿದರೆ
ನಿರಂಜನವಾಯಿತ್ತು ನೋಡಾ!
ಹರಿಗೊಯಿದ ಮಿಂಚಿನ ಗೊಂಚಲ ನೆಱೆ ಓತು
ಇಂದುಕೋಟಿಪ್ರಭೆಯ ಶಾಂತಿಯನೊಳಕೊಂಡು,
ಕೂಡಲಸಂಗಮದೇವರ ನೆಱೆ ಓತ
ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದಪದ್ಮದಲ್ಲಿ ಭೃಂಗನಾಗಿ ಬದುಕಿದೆನು!

marugada giḍuvinante huṭṭuttave parimaḷa!
eravina baṇṇa doregeḍisida pariya nōḍā!
Harana prēraṇeyoḷage hiridondu vārudhi.
vārudhiyoḷagaṇa kamala bāḍi,
kamaladoḷage suḷiva bhramarana pakka muṟiduruḷidare
nirañjanavāyittu nōḍā!
haṟigoyida miñcina goñcala neṟe ōtu
indukōṭiprabheya śāntiyanoḷakoṇḍu,
Kūḍalasaṅgamadēvara neṟe ōta
Prabhudēvara śrīpādapadmadalli bhṛṅganāgi badukidenu!

Like a marjoram shrub, fragrance is born!
Look how the borrowed hues
Disfigured the true identity!

By Hara's power a vast sea is,
And in that sea a lotus; when that fades,
The bee's wings, flitting in the flower,
Are broken and fall; and then
It's all immaculate!

He has doted upon
Clusters of rent lightning;
Imbibed the peace that comes
From light of a myriad moons;

And, a bee in
The holy feet of Prabhudēva,
Kūḍala Saṅgama's great lover,
I'm saved!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಸ್ತೋತ್ರಮಂ ಮಾಡುತ್ತಿರಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಆ ಬಸವರಾಜರದೇವರ ಕೊಂಡಾಡಿ ನಿರೂಪಿಸಿದ ವಚನ:

ī hīgendu Basavarājadēvaru stōtramaṁ māḍuttiralu, idakke Prabudēvaru ā Basavarājadēvara koṇḍāḍi nirūpisida vacana:

The vacana which tells what, on Lord Basavarāja praising him, Prabhudēva remarked in praise of Lord Basavarāja:

೧೪

ಆಯಿತ್ತು ಬಸವಾ ನಿನ್ನಿಂದ ಗುರುಸ್ವಾಯತವೆನಗೆ.
ಆಯಿತ್ತು ಬಸವಾ ನಿನ್ನಿಂದ ಲಿಂಗಸ್ವಾಯತವೆನಗೆ.
ಆಯಿತ್ತು ಬಸವಾ ನಿನ್ನಿಂದ ಜಂಗಮಸ್ವಾಯತವೆನಗೆ.
ಆಯಿತ್ತು ಬಸವಾ ನಿನ್ನಿಂದ ಪ್ರಸಾದಸ್ವಾಯತವೆನಗೆ.
ಇಂತೀ ಚತುರ್ವಿಧಸ್ವಾಯತವನು ನೀನೆ ಮಾಡಿದೆಯಾಗಿ,
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ವಿಳಾಸವಾದೆಯಲ್ಲಾ
ಸಂಗನಬಸವಣ್ಣಾ !

āyittu Basavā ninninda gurusvāyatavenage.
āyittu Basavā ninninda liṅgasvāyatavenage.
āyittu Basavā ninninda jaṅgamasvāyatavenage.
āyittu Basavā ninninda prasādasvāyatavenage.
intī caturvidhasvāyatavanu nīne māḍideyāgi
namma Guhēśvaraliṅgakke viḷāsavādeyallā
Saṅganabasavaṇṇā !

Through you, Basava, Guru became
Part of myself.

Through you, Basava, Liṅga became
Part of myself.

Through you, Basava, Jaṅgama became
Part of myself.

Through you, Basava, Prasāda became
Part of myself.

And since you made me gain
These fourfold principles,
You have become, O Saṅgana Basavaṇṇa,
Our Guhēśvaraliṅga's joy.

ಇಂತು ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರಿಂದ ಸರ್ವಸ್ವಾಯತವನೂ ಪಡೆದು ಕೃತಾರ್ಥನಾದೆನೆಂದು ಆ ಬಸವರಾಜದೇವರೊಡನೆ ನಿರೂಪವ ಕೊಡಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ನಾನು ನಿಮ್ಮಿಂದ ಸರ್ವವನೂ ಅಱಿದೆನೆಂದು ಬಿನ್ನಹಂಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru Basavarājadēvarinda sarvasvāyatavanū paḍedu kṛtārthanādenendu ā Basavarājadēvaroḍane nirūpava koḍalu, idakke Basavarājadēvaru nānu nimminda sarvavanū aṟidenendu binnahaṁmāḍuva prastāvada vacana:

The vacana which tells how, on Prabhudēva giving this answer to Lord Basavarāja saying, "Thanks to Lord Basavarāja I have gained all this mastery and am content," thereupon Lord Basavarāja submitted, "It is thanks to you that I have learnt every thing":

೧೯

ಅಯ್ಯಾ, ನಿಮ್ಮ ಮುಟ್ಟಿದ ಗುಣದಿಂದಲಾನು
ಪೂರ್ವಾಚಾರಿಯಾದೆನಯ್ಯಾ.
ಅಯ್ಯಾ, ನಿಮ್ಮ ಮುಟ್ಟಿದ ಗುಣದಿಂದಲಾನು
ವೃಷಭನಾದೆನಯ್ಯಾ.
ಅಯ್ಯಾ, ನಿಮ್ಮ ಮುಟ್ಟಿದ ಗುಣದಿಂದಲಾನು
ಸಂಗನಬಸವಣ್ಣನಾಗಿ,
ಗುಹೇಶ್ವರನ ಶರಣನ ಮಹಾಬಸುಱೊಳಗೆ
ಕಂದನಾಗಿದ್ದೆ ಕಾಣಾ ಕೂಡಲಸಂಗಮದೇವಾ.

ayyā, nimma muṭṭida guṇadindalānu
pūrvācāriyādenayyā.
ayyā, nimma muṭṭida guṇadindalānu
vṛṣabhanādenayyā.
ayyā, nimma muṭṭida guṇadindalānu
Saṅganabasavaṇṇanāgi,
Guhēśvarana śaraṇana mahābasuṟoḷage
kandanāgidde kāṇā Kūḍalasaṅgamadēvā.

If I've become
The primal practicant, it is
Because I touched Thee, Sir!

If I've become
Vṛṣabha, it is
Because I touched Thee, Sir!

And if I became
Saṅgana Basavaṇṇa at all,
A baby in the spacious womb
Of Guhēśvara's śaraṇa,
It is because I touched Thee, Sir!
O Kūḍala Saṅgama Lord!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಗುರು ಲಿಂಗ ಜಂಗಮ ಪ್ರಸಾದವೆಂಬ ಮಹಾಘನವನು ಎನಗೆ ಕರತಳಾಮಳಕವ ಮಾಡಿ ನೀನೆ ತೋಱಿಸಿಕೊಟ್ಟೆಯೆಂದು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru binnaisalu, idakke Prabhudēvaru guru liṅga jaṅgama prasādaveṁba mahāghanavanu enage karataḷā-maḷakava māḍi nīne tōṛisikoṭṭeyendu nirūpisida prastāvada vacana:

The vacana which tells how, on Lord Basavarāja submitting thus, Prabhudēva replied thereto: "It is you who have revealed to me the Absolute named Guru, Liṅga, Jaṅgama and Prasāda, by making it as clear as a myrobalan on the palm":

೨೦

ಗುರು ಒಂದೆ ಬಸುಱಿ. ಲಿಂಗ ಒಂದೆ ಬಸುಱಿ.
ಜಂಗಮ ಒಂದೆ ಬಸುಱಿ. ಪ್ರಸಾದ ಒಂದೆ ಬಸುಱಿ.
ಇವನಾರಯ್ಯಾ, ಅಮಳೋಕ್ಯವ ಮಾಡಿ ತೋಱಿದವರು?
ಇವನಾರಯ್ಯಾ, ಪ್ರಜ್ವಲಿತವ ಮಾಡಿ ಬೇಱೆ ಬೇಱೆ
ಕರತಳಾಮಳಕವ ಮಾಡಿ ತೋಱಿದವರು?
ಪೂರ್ವಾಚಾರಿ ಭಕ್ತಿಭಂಡಾರಿ ಬಸವಣ್ಣಾ,
ನೀನೆನಗೆ ಗುಹೇಶ್ವರಲಿಂಗವ ತೋಱಿದೆಯಾಗಿ,
ಲೋಕಾದಿ ಲೋಕವೆಲ್ಲವು ಕಿಂಚಿತ್ತು !

guru onde basuṟu. liṅga onde basuṟu.
jaṅgama onde basuṟu. prasāda onde basuṟu.
ivanārayyā, amaḷōkyava māḍi tōṟidavaru?
ivanārayyā, prajvalitava māḍi bēṟe bēṟe
karataḷāmaḷakava māḍi tōṟidavaru?
pūrvācāri bhaktibhaṇḍāri Basavaṇṇā,
nīnenage Guhēśvaraliṅgava toṟideyāgi,
lōkādi lōkavellavu kiñcittu!

It's the one womb for Guru;
For Liṅga, Jaṅgama and Prasāda
The same!
Who is it, Sir,
That has revealed these terms
As a single myrobalan?

Who is it, Sir,
That has revealed these
As myrobalans in the palm
Severally luminous?

O Basava, first practicant,
Devotion's treasury,
Now that Guhēśvaraliṅga
Has been by you revealed to me,
All the worlds upon worlds
Have dwindled to a dot!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Basavarājadēvaru binnaisida prastāvada vacana:

The vacana which tells what Lord Basavarāja submitted on Prabhudēva saying this:

೨೧

ಎನ್ನಂತರಂಗದೊಳಗೆ ಅಱಿವಾಗಿ,
ಎನ್ನ ಬಹಿರಂಗದೊಳಗಾಚಾರವಾಗಿ ನೀನೆಡೆಗೊಂಡು,
ಎನ್ನ ಮನದೊಳಗೆ ಘನ ನೆನಹಾಗಿ ಮೂರ್ತಿಗೊಂಡು,

ಗುರುಸ್ಥಲ ಲಿಂಗಸ್ಥಲ ಜಂಗಮಸ್ಥಲ ಪ್ರಸಾದಿಸ್ಥಲವೆಂಬ
ಚತುರ್ವಿಧವನು ಎನಗೆ ಸ್ವಾಯತವ ಮಾಡಿ ತೋಱಿ,
ಪ್ರಾಣ ಲಿಂಗವೆಂಬ ಹಾದಿಯ ಸೆಱಿಗ ತೋಱಿಸಿ
ಎಲ್ಲಾ ಅಸಂಖ್ಯಾತರನು ಪಾವನವ ಮಾಡಿದಿರಾಗಿ,
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮಿಂದ ಸಕಲ ಸನುಮತವ ನಾನಱಿದೆನಲ್ಲದೆ,
ಎನ್ನಿಂದ ನೀನಾದೆಯೆಂಬುದ
ನಿಮ್ಮ ಪ್ರಮಥರು ಮೆಚ್ಚರು ನೋಡಯ್ಯಾ !

ennantaraṅgadoḷage aṟivāgi,
enna bahiraṅgadoḷagācāravāgi nīneḍegoṇḍu,
enna manadoḷage ghana nenahāgi mūrtigoṇḍu,
gurusthala liṅgasthala jaṅgamasthala prasādisthalaveṁba
caturvidhavanu enage svāyatava māḍi tōṟi,
prāṇa liṅgaveṁba hādiya seṟaga tōṟisi
ellā asaṅkhyātaranu pāvanava māḍidirāgi,
Kūḍalasaṅgamadēvā,
nimminda sakala sanumatava nānaṟidenallade,
enninda nīnādeyeṁbuda
nimma pramatharu meccaru nōḍayyā !

O Kūḍala Saṅgama Lord,
As knowledge to my inner self,
As discipline to my outer life,
You've lodged in me;

As meditation most profound
You've taken form within my mind;

Gurusthala, Liṅgastala,
Jaṅgamasthala, Prasādisthala,
These four you have revealed to me
And made them come within my reach!

You have shown me
The margin of the way
That tells that Prāṇa is Liṅga!

All the innumerable
Śaraṇas
You've sanctified;

Through you I have learnt
All right lore;

But if you say
You've been all this
Through me,
Will your saints
Approve?

Think of it, Sir!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಕೊಟ್ಟ ಪ್ರತ್ಯುತ್ತರ :

idakke Prabhudēvaru koṭṭa pratyuttara :

The reply given by Prabhudēva thereto:

೨೨

ಆದಿಯ ಲಿಂಗ ನಿನ್ನಿಂದೆನಗಾಯಿತ್ತು.
ಅನಾದಿಯ ಜ್ಞಾನ ನಿನ್ನ ನೆನೆದಡೆನಗಾಯಿತ್ತು.
ನಿನ್ನ ಕೃಪೆಯಿಂದ ಪ್ರಾಣ ಲಿಂಗವೆಂದಱಿದೆನೆಂಬುದ
ನಿಮ್ಮ ಪ್ರಮಥರೆ ಬಲ್ಲರು.
ಗುಹೇಶ್ವರ ಸಾಕ್ಷಿಯಾಗಿ, ಸಂಗನಬಸವಣ್ಣಾ,
ನಿಮ್ಮ ಪ್ರಸಾದದ ಶಿಶು ನಾನು ನೋಡಯ್ಯಾ !

ādiya liṅga ninnindenagāyittu.
anādiya jñāna ninna nenedaḍenagāyittu.
ninna kṛpeyinda prāṇa liṅgavendaṟidenembuda
nimma pramathare ballaru.
Guhēśvara sākṣiyāgi, Saṅganabasavaṇṇā,
nimma prasādada śiśu nānu nōḍayyā !

Through you the Primal Liṅga came to me;
The timeless knowledge came to me
Because I thought of you.

Your saints themselves do know
It's through your grace
I know that Prāṇa is Liṅga.

O Saṅgana Basavaṇṇa,
So bear Guhēśvara witness,
I'm only an infant born
Out of your Grace!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Basavarājadēvaru binnaisida prastāvada vacana :

The vacana which tells what, on Prabhudēva saying this, Lord Basavarāja submitted:

೨೩

ಆದಿ ಭಕ್ತ; ಅನಾದಿ ಜಂಗಮ. ಆದಿ ಶಕ್ತಿ; ಅನಾದಿ ಶಿವನು ನೋಡಾ!
ಎನ್ನ ಆದಿಪಿಂಡಕ್ಕೆ ನೀನೆ ಆಧಾರವಾಗಿ ತೋಱಿದರೆ,
ನಿಮ್ಮ ಹೃದಯಕಮಲದಲ್ಲಿ ನಿಮ್ಮ ಕಂಡೆನು.
ಆ ಕಾಬ ಜ್ಞಾನವೆ ಜಂಗಮ.
ಆ ಜಂಗಮವಿಡಿದಲ್ಲದೆ ಲಿಂಗವ ಕಾಣಬಾರದು.
ಆ ಜಂಗಮವಿಡಿದಲ್ಲದೆ ಗುರುವ ಕಾಣಬಾರದು.
ಆ ಜಂಗಮವಿಡಿದಲ್ಲದೆ ಪ್ರಸಾದವ ಕಾಣಬಾರದು.
ಕಾಯ ಭಕ್ತ, ಪ್ರಾಣ ಜಂಗಮವೆಂಬ ವಚನವ ತಿಳಿಯಲು,
ಎನ್ನ ಪ್ರಾಣ ನೀವಲ್ಲದೆ ಮತ್ತಾರು ಹೇಳಯ್ಯಾ?
ಇದು ಕಾರಣ
ನಿಮ್ಮ ಘನವ ಕಿಱಿದು ಮಾಡಿ,
ಎನ್ನನೊಂದು ಘನವ ಮಾಡಿ ನುಡಿವಿರಿ
ಕೂಡಲಸಂಗಮದೇವಾ!

ādi bhakta ; anādi jaṅgama. ādi Śakti ; anādi Śivanu nōḍā!
enna ādipiṇḍakke nīne ādhāravāgi tōṟidare,
nimma hṛdayakamaladalli nimma kaṇḍenu.
ā kāba jñānave jaṅgama.
ā jaṅgamaviḍidallade liṅgava kāṇabāradu.
ā jaṅgamaviḍidallade guruva kāṇabāradu,
ā jaṅgamaviḍidallade prasādava kāṇabāradu.
kāya bhakta, prāṇa jaṅgamavemba vacanava tiḷiyalu,
enna prāṇa nīvallade mattāru hēḷayyā?
idu kāraṇa
nimma ghanava kiṟidu māḍi,
ennanondu ghanava māḍi nuḍiviri
Kūḍalasaṅgamadēvā!

The Bhakta is of time,
Timeless the Jaṅgama.

See, Śakti is of time,
Śiva is unbegun.

It's only when you showed it me
Supporting my time-born piṇḍa,
I knew you in the lotus of *your* heart.

The knowledge that knows is Jaṅgama:
Leave out that Jaṅgama,
And Liṅga cannot be known;
Leave out that Jaṅgama,
And Guru cannot be known;
Leave out that Jaṅgama,
And Prasāda cannot be known.

Inform me, Sir,
Who else but you my life,
When one can understand
The saying that says
The body is Bhakta, soul is Jaṅgama?

Therefore, O Kūḍala Saṅgama, you have
Belittled your own worth,
Extolling me as if I were
The one and only worthy thing.

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

ī hīgendu Basavarājadēvaru binnaisalu, idakke Prabhudēvara pratyuttara:

On Lord Basavarāja speaking thus, Prabhudēva's rejoinder thereto:

೨೪

ಆದಿ ಜಂಗಮ, ಅನಾದಿ ಭಕ್ತನೆಂಬುದನಾರು ಬಲ್ಲರು ಹೇಳಾ ಬಸವಣ್ಣಾ?
ನಿತ್ಯ ನಿರಾಕಾರ ಘನವು ಶಕ್ತಿ ಇಲ್ಲದೆ ಇದ್ದರೆ
ಆಗಳೆ ಬಯಲಾದಹುದೆಂದು,
ನೀನು ಘನಚೈತನ್ಯವೆಂಬ ಕಾಯವ ಧರಿಸಿದರೆ,
ಆ ಬಯಲು ಪರಬ್ರಹ್ಮವೆಂಬ ನಾಮವನೈದಿತ್ತು ನೋಡಾ!

ಆ ಮಹಾಘನವು ತನ್ನ ವಿನೋದದಿಂದ ಸಾಕಾರವನೈದಿದರೆ,
ಧರ್ಮವೆಂಬ ಕಾಯವ ಧರಿಸಿ, ಆ ಮೂರ್ತಿಗೆ ಆಧಾರವಾದೆಯಾಗಿ,
ಜಗದ ಕರ್ತ ಶಿವನೆಂಬ ನಾಮವಾಯಿತ್ತಲ್ಲಾ ಬಸವಣ್ಣಾ, ನಿನ್ನಿಂದ !
ಜಂಗಮವೆ ಲಿಂಗವೆಂದು ನೀ ಭಾವಿಸಲಾಗಿ,
ನಿನ್ನ ಸನ್ನಿಧಿಯಿಂದ ಪ್ರತಿನಿಧಿಯಾಯಿತ್ತು ನೋಡಾ ಬಸವಣ್ಣಾ !
ಲಿಂಗವನು ನೀನು ಹಿಡಿದು ಪೂಜಿಸಲಾಗಿ,
ಹೆಸರುವಡೆಯಿತ್ತು ನೋಡಾ ಬಸವಣ್ಣಾ !
ಪ್ರಸಾದವನು ನೀನು ಕೊಂಡು ಪಥವ ತೋಱಿದೆಯಾಗಿ,
ಪ್ರಸಾದವು ನಿನ್ನಿಂದ ಹೆಸರಾಯಿತ್ತು ನೋಡಾ ಬಸವಣ್ಣಾ !
ಇದು ಕಾರಣ,
ನೀನೆ ಅನಾದಿ ಭಕ್ತ, ನಾನೆ ಅನಾದಿಯಿಂದಿತ್ತಿತ್ತ.
ನೀನು ಮಾಡಲಾಗಿ ಅನಾದೆನೆಂಬುದ
ನಮ್ಮ ಗುಹೇಶ್ವರನೆ ಬಲ್ಲ ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ !

ādi jaṅgama, anādi bhaktaneṁbudanāru ballaru hēḷā Basavaṇṇā?
Nitya nirākāra ghanavu śakti illade iddare
āgaḷe bayalādahudendu,
nīnu ghanacaitanyaveṁba kāyava dharisidare,
ā bayalu Parabrahmaveṁba nāmavanaidittu nōḍā !
ā mahāghanavu tanna vinōdadinda sākāravanaididare,
dharmaveṁba kāyava dharisi, ā mūrtige ādhāravādeyāgi,
jagada karta Śivaneṁba nāmavāyittallā Basavaṇṇā, ninninda !
jaṅgamave liṅgavendu nī bhāvisalāgi,
ninna sannidhiyinda pratinidhiyāyittu nōḍā Basavaṇṇā !
liṅgavanu nīnu hiḍidu pūjisalāgi,
hesaruvaḍeyittu nōḍā Basavaṇṇā !
prasādavanu nīnu koṇḍu pathava tōṟideyāgi,
prasādavu ninninda hesarāyittu nōḍā Basavaṇṇā !
idu kāraṇa,
nīne anādi bhakta, nāne anādiyindittitta,
nīnu māḍalāgi ānādeneṁbuda
namma Guhēśvarane balla kāṇā Saṅganabasavaṇṇā !

Say, Basavaṇṇa, who knows
That Jaṅgama is of time,
Timeless the Bhakta?

What time you for your body wore
The Solid Energy,
So that the eternal, formless Absolute,
Divorced from Force,
Might not dissolve itself to Void,
Lo, then the Void acquired the name of Para Brahma!

When that great Absolute assumed a form
For his own sport,
You donned a body of righteousness
And lent a basis to that form.
Because, Basavaṇṇa, of you, that form
Achieved the name of Śiva,
The maker of the world.

Because you did conceive
Jaṅgama himself as Liṅga,
Look you, Basavaṇṇa, he,
Due to your presence, became
A representative!

Look you, Basavaṇṇa, because
You fastened on the Liṅga and adored,
It earned a name!

Because you took Prasāda,
Making manifest the Path,
Through you Prasāda earned a name!

Therefore, it's you who are
The timeless Bhakta, and I
A long way on this side of Timelessness!

Our Guhēśvara knows
That I am what I am because
You made me; that's so,
Saṅgana Basavaṇṇa!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Basavarājadēvaru binnaisida prastāvada vacana:

The vacana which tells what, on Prabhudēva saying this, Lord Basavarāja submitted:

೨೫

ಜಂಗಮವೆ ಜ್ಞಾನರೂಪು,
ಭಕ್ತನೆ ಆಚಾರರೂಪೆಂಬುದು ತಪ್ಪದು ನೋಡಯ್ಯಾ !
ನಾನು ನಿಮ್ಮಲ್ಲಿ ಆಚಾರಿಯಾದಡೇನಯ್ಯಾ, ಜ್ಞಾನವಿಲ್ಲದನ್ನಕ್ಕರ?
ತಲೆಯಿಲ್ಲದ ಮುಂಡದಂತೆ, ಜ್ಞಾನ ಉದಯವಾಗದ ಮುನ್ನವೆ
ತಲೆದೋಱುವ ಆಚಾರ ಉಂಟೇ ಜಗದೊಳಗೆ?
ಜ್ಞಾನದಿಂದ ಆಚಾರ, ಜ್ಞಾನದಿಂದ ಅನುಭಾವ, ಜ್ಞಾನದಿಂದ ಪ್ರಸಾದವಲ್ಲದೆ,
ಜ್ಞಾನವನುಳಿದು ತೋಱುವ ಘನವ ಕಾಣೆನು.
ಎನ್ನ ಆಚಾರಕ್ಕೆ ನೀನು ಜ್ಞಾನರೂಪಾದ ಕಾರಣ
ಸಂಗನಬಸವಣ್ಣನೆಂಬ ಹೆಸರುವಡೆದೆನು.
ಅನಾದಿ ಪರಶಿವನು ನೀನೆಯಾಗಿ,
ಘನಚೈತನ್ಯಾತ್ಮಕನೆಂಬ ಮಹಾಜ್ಞಾನವು ನೀನೆಯಾದೆಯಲ್ಲದೆ
ನಾನೆತ್ತ, ಶಿವತತ್ತ್ವವೆತ್ತ?
ಅಯ್ಯಾ, ಕೂಡಲಸಂಗಮದೇವರು ಸಾಕ್ಷಿಯಾಗಿ,
ನಾನು ಪ್ರಭುದೇವರ ತೊತ್ತಿನ ಮಗನೆಂಬುದ
ಮೂಱು ಲೋಕವೆಲ್ಲವು ಬಲ್ಲುದು ಕಾಣಾ ಪ್ರಭುವೆ.

jaṅgamave jñānarūpu,
bhaktane ācārarūpeṁbudu tappadu nōḍayyā !
nānu nimmalli ācāriyādaḍēnayyā, jñānavilladannakkara?
taleyillada muṇḍadante, jñāna udayavāgada munnave
taledōṟuva ācāra uṇṭē jagadoḷage?
jñānadinda ācāra, jñānadinda anubhāva, jñānadinda
prasādavallade,
jñānavanuḷidu tōṟuva ghanava kāṇenu.
enna ācārakke nīnu jñānarūpāda kāraṇa
Saṅganabasavaṇṇaneṁba hesaruvaḍedenu.
anādi Paraśivanu nīneyāgi,
ghanacaitanyātmakaneṁba mahājñānavu nīneyādeyallade
nānetta, Śivatattvavetta ?
ayyā Kūḍalasaṅgamadēvaru sākṣiyāgi,
nānu Prabhudēvara tottina maganeṁbuda
mūṟu lōkavellavu balludu kāṇā Prabhuve.

Look, Sir, it needs must be
That Jaṅgama is the form of Knowledge,
The Bhakta, of Discipline.
So long as Knowledge lacks in me,
What matters if I make myself
A practicant in you?

Can, like a trunk without a head,
Mere Practice show its head, before
The dawn of Knowledge, in the world?

From out of Knowledge, Practice comes;
From out of Knowledge, Experience;
From out of Knowledge, Prasāda comes;
Except for Knowledge, I cannot see
The Greatness that appears to view.

Because you did assume
The form of Knowledge for my practice,
I came to be called
Saṅgana Basavaṇṇa.

Had you not been
The timeless Paraśiva, and
The Great Knowledge too
Consisting of the primal Energy,
Where, should I be, and where
The Śiva-principle?

O Sir, let Kūḍala Saṅgama bear witness
The triple world all knows
That I am but the son
Of Prabhudēva's drudge:
That's so, Prabhu!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಪ್ರಸನ್ನರಾಗಿ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru binnaisalu, idakke Prabhudēvaru prasannarāgi nirūpisida prastāvada vacana:

The vacana which tells what, on Lord Basavarāja saying this, Prabhudēva being pleased, replied thereto:

೨೬

ತನು ದಾಸೋಹ, ಅವಯವಂಗಳೆಲ್ಲವೂ ಆಚಾರ.
ಮನ ಪವನ ಪ್ರಾಣವೆಂಬುವೆಲ್ಲಾ ಅಱುವಿನ ಮೂರ್ತಿ ನೋಡಾ !
ಒಳಗು ಹೊಱಗು, ಹೊಱಗೊಳಗೆಂಬುದನಱಿಯದ
ಸತ್ಯ ಸದಾಚಾರಿ ನೀನು.
ನಿನ್ನಳವನಱಿಯಲಾನೇತಱವನಯ್ಯಾ?
ಅಂತರಂಗದಲ್ಲಿ ಅಱಿವುಂಟಾದರೇನು?
ಎನ್ನ ಕಾಯದಲ್ಲಿ ಭಕ್ತಿ ಸ್ವಾಯತವಿಲ್ಲ.
ಆಚಾರವೆಂಬುದು ಅತ್ತತ್ತಲಿಲ್ಲ.
ಸರ್ವಾಚಾರಸಂಪನ್ನಾ, ನಿನ್ನಳವ ನಾನೆತ್ತ ಬಲ್ಲೆನಯ್ಯಾ?
ಗುಹೇಶ್ವರ ಸಾಕ್ಷಿಯಾಗಿ,
ನಿನ್ನ ಮಹಾಮನೆಯ ಕಾವಲ ಬಂಟ ನಾನೆಂಬುದ
ನಿಮ್ಮ ಪ್ರಮಥರೆಲ್ಲರು ಬಲ್ಲರು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ !

tanu dāsōha, avayavaṅgaḷellavū ācāra.
mana pavana prāṇaveṁbuvellā aṟuvina mūrti nōḍā!
oḷagu hoṟagu, hoṟagoḷageṁbudanaṟiyada
satya sadācāri nīnu.
ninnaḷavanaṟiyalānētaṟavanayyā?
antaraṅgadalli aṟivuṇṭādarēnu?
enna kāyadalli bhakti svāyatavilla.
ācāraveṁbudu attattalilla.
sarvācārasaṁpannā, ninnaḷava nānetta ballenayyā?
Guhēśvara sākṣiyāgi,
ninna mahāmaneya kāvala baṇṭa nāneṁbuda
nimma pramatharellaru ballaru kāṇā Saṅganabasavaṇṇā!

The body is Service; all the limbs,
Are Practice; mind, breath and life, all
Are images of Knowledge, see!

You are a doer of good works,
Unconscious of the difference
Of In and Out, and Out and In:

What am I, Sir, to gauge your worth?

What if I have
Awareness within?

If Bhakti is not part of me,
Body and all,
What is called Practice is a distant dream!

O treasure of all righteous deeds,
What am I worth to know your worth?

Let Guhēśvara bear witness,
Your saints all know
That I am in your Great House
Only a doughty keeper of the door!
That's just so, Basavaṇṇa!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Basavarājadēvaru binnaisida prastāvada vacana;

The vacana which tells what, on Prabhudēva saying this, Lord Basavarāja submitted thereon:

೨೭

ನಿಮ್ಮ ಕಂಡು ಕೈಮುಗಿದು ನಿಮಗೆ ಭಕ್ತನಾದೆನಲ್ಲದೆ,
ನಿಮ್ಮ ಕಾಣದಲೆ ಕೈಮುಗಿವ ಭಕ್ತಿಯುಂಟೆ ಅಯ್ಯಾ?
ನಿಮ್ಮ ಮುಟ್ಟಿ ಪೂಜಿಸಿ ಆಚಾರಿಯಾದೆನಲ್ಲದೆ,
ನಿಮ್ಮ ಮುಟ್ಟದಲೆ ಎನಗಾಚಾರವೆಲ್ಲಿಯದಯ್ಯಾ?
ನಿಮ್ಮ ಘನವನು ಮನದಲ್ಲಿ ನೆನೆದು
ಧರಿಸಿದ ಕಾರಣ ಜ್ಞಾನೋದಯವಾಯಿತ್ತಲ್ಲದೆ,
ನೀವಿಲ್ಲದಡೆ ಎನಗೆ ಜ್ಞಾನವೆಲ್ಲಿಯದಯ್ಯಾ?
ಇಂತು ಆವ ಮುಖದಲ್ಲಿಯೂ
ಎನ್ನನಾಗುಮಾಡಲೆಂದು, ನೀನು ಮುಂದುಗೊಂಡಿದ್ದ ಕಾರಣ
ನಿಮ್ಮ ಸನ್ನಿಧಿಯಲಾನು ಸದಾಚಾರಿಯಾದಡೆ, ನಿಮಗಾನು ಸರಿಯೆ?
ಕೂಡಲಸಂಗಮದೇವಾ,
ಜಂಗಮಮುಖದಿಂದ ಸಂಗನಬಸವಣ್ಣ ಬದುಕಿದನೆಂಬುದ
ಮೂಜಿ ಲೋಕವೆಲ್ಲವು ಬಲ್ಲುದು ಕಾಣಾ ಪ್ರಭುವೆ!

nimma kaṇḍu kaimugidu nimage bhaktanādenallade,
nimma kāṇadale kaimugiva bhaktiyuṇṭe ayyā?
nimma muṭṭi pūjisi ācāriyādenallade,
nimma muṭṭadale enagācāravelliyadayyā?
nimma ghanavanu manadalli nenedu
dharisida kāraṇa jñānōdayavāyittallade,
nīvilladaḍe enage jñānavelliyadayyā?
intu āva mukhadalliyū
ennanāgumāḍalendu, nīnu mundugoṇḍidda kāraṇa
nimma sannidhiyalānu sadācāriyādaḍe, nimagānu sariye?
Kūḍalasaṅgamadēvā,
jaṅgamamukhadinda Saṅganabasavaṇṇa badukidanembuda
mūrru lōkavellavu balludu kāṇā Prabhuve!

If I've become for you
A Bhakta, it's because
I saw you and adored
With folded hands:
Is it devotion, Sir,
To fold one's hands without
The sight of you?

If I've become
Ācāri, it's because
I worshipped as I felt your touch:
How can there be
Practice for me without
Your touch?

If Knowledge dawned,
It's because
I called up in my mind and held
Your majesty:
Where would I be
Without you, Sir?

If I've become
A righteous man
Through your presence—

Because you came forth
To make me so
In all manner of ways,
Am I your equal, then?

O Kūḍala Saṅgama Lord,
The three worlds know
That Saṅgana Basavaṇṇa was saved
By way of Jaṅgama.
See that, Prabhu?

ಈ ಪೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು. ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru binnaisalu, idakke Prabhudēvaru nirūpisida prastāvada vacana:

The vacana which tells what, on Lord Basavarāja submitting thus, Prabhudēva replied thereto:

೨೮

ಬಸವಣ್ಣಾ, ನಿನ್ನ ಕಂಡು ಕಂಡು ಎನ್ನ ತನು ಬಯಲಾಯಿತ್ತು!
ಬಸವಣ್ಣಾ, ನಿನ್ನ ಮುಟ್ಟಿ ಮುಟ್ಟಿ ಎನ್ನ ಕ್ರೀ ಬಯಲಾಯಿತ್ತು!
ಬಸವಣ್ಣಾ, ನಿನ್ನ ನೆನೆನೆನೆದು ಎನ್ನ ಮನ ಬಯಲಾಯಿತ್ತು!
ಬಸವಣ್ಣಾ, ನಿನ್ನ ಮಹಾನುಭಾವವ ಕೇಳಿ ಕೇಳಿ ಎನ್ನ ಭವಂ ನಾಸ್ತಿಯಾಯಿತ್ತು!
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ನೀನು ಅಜಾತನೆಂಬುದ ನೆಲೆಮಾಡಿ ಭವಪಾಶಂಗಳ ಹಱಿದಿಪ್ಪೆಯಾಗಿ,
ನಿನ್ನ ಸಂಗದಿಂದಲಾನು ಬದುಕಿದೆನು!

Basavaṇṇā, ninna kaṇḍu kaṇḍu enna tanu bayalāyittu!
Basavaṇṇā, ninna muṭṭi muṭṭi enna krī bayalāyittu!
Basavaṇṇā, ninna nenenenedu enna mana bayalāyittu!
Basavaṇṇā, ninna mahānubhāvava kēḷi kēḷi enna bhavaṁ nāstiyāyittu!
namma Guhēśvaraliṅgadalli
nīnu ajātaneṁbuda nelemāḍi bhavapāśaṅgaḷa haṛidippeyāgi,
ninna saṅgadindalānu badukidenu!

Basavaṇṇa, at sight and sight of you
My body has become as nought!

Basavaṇṇa, at touch and touch of you
My actions have become as nought!

Basavaṇṇa, remembering and remembering you
My mind is all become as nought!

Basavaṇṇa, on hearing oftentimes
About your Great Experience,
My wheel of births has ceased!

If I am saved in your society
It's because
You tore life's fastenings and proved
You were, indeed, an Unborn One
In Guhēśvaraliṅga!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisalu, idakke Basavarājadēvaru binnaisida prastāvada vacana:

The vacana which tells what, on Prabhudēva speaking thus, Lord Basavarāja submitted thereon:

೨೯

ಜನನವಿಲ್ಲದ ಜನಿತನು ನೀನು ನೋಡಯ್ಯಾ !
ಜನಿಸಿ ಸಂಸಾರವನಱಿಯದ ನಿರ್ವಿಕಾರಿ ನೀನು ನೋಡಯ್ಯಾ !
ಭವಬಂಧನಗಳಿಲ್ಲದ ನಿತ್ಯ ನಿಜತತ್ತ್ವವು ನೀನು ನೋಡಯ್ಯಾ !
ನಿಮ್ಮ ಚರಣಸೇವೆಯ ಮಾಡಿ ಎನ್ನ ಭವ ಹಱಿಯಲೆಂದಿಪ್ಪೆನಲ್ಲದೆ.
ನಿಮ್ಮ ಘನವೆಂತೆಂದು ಅಱಿಯೆ ನೋಡಯ್ಯಾ !
ಕೂಡಲಸಂಗಮದೇವಾ,
ನೀನು ಕೊಂಡಾಡಲಾನು ಪ್ರಾಪ್ತನೆ ಹೇಳಾ ಪ್ರಭುವೆ?

jananavillada janitanu nīnu nōḍayyā!
janisi saṁsāravanaṟiyada nirvikāri nīnu nōḍayyā!
bhavabandhanagaḷillada nitya nijatattvavu nīnu nōḍayyā!
nimma caraṇasēveya māḍi enna bhava haṟiyalendippenallade,
nimma ghanaventendu aṟiye nōḍayyā!
Kūḍalasaṅgamadēvā,
nīnu koṇḍāḍalānu prāptane hēḷā Prabhuve?

Lo, born without birth you are, Sir!
And, because you were born
Free from the round of births and deaths,
Behold, you are the changeless One!
You are the eternal Reality,
Free from the bondage of rebirth!

By rendering
Low homage to your feet
I seek to escape
The wheel of births,
Although I cannot know
The measure of your worth!

O Kūḍala Saṅgama Lord,
How am I worthy of your praise?
Tell me, Prabhu!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru binnaisalu, adakke Prabhudēvaru nirūpisida prastāvada vacana:

The vacana which tells what, on Lord Basavarāja submitting thus, Prabhudēva remarked thereon:

೩೦

ಆಚಾರವಂಗಲೇಪವಾಗಿ,
ಕಾಯಮುಕ್ತನು ನೀನು ನೋಡಯ್ಯಾ!
ಅಱಿವು ಅಂತರಂಗದಲ್ಲಿ ಭರಿತವಾಗಿಪ್ಪುದಾಗಿ,
ಮನೋಮುಕ್ತನು ನೀನು ನೋಡಯ್ಯಾ!
ಅರ್ಪಿತ ಪರಿಣಾಮದಲ್ಲಿ ಅವಿರಳವಾಗಿಪ್ಪುದಾಗಿ,
ಸರ್ವಾಂಗ ಲಿಂಗೈಕ್ಯ ನೋಡಾ!
ಮುಕ್ತನಲ್ಲೆಂಬ ಬಳಕೆಯ ಮಾತಂತಿರಲಿ.
ಬಯಲ ಭ್ರಮೆಯನೆ ಕಳೆದು, ಭವದ ಬಟ್ಟೆಯ ಹಱಿದಿಪ್ಪುದ
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗ ಬಿಲ್ಲನು.
ನೀನು ಮಱಿಯಾಗಿ ನುಡಿವರೆ ಸಂಗನಬಸವಣ್ಣಾ?

ācāravaṅgalēpavāgi,
kāyamuktanu nīnu nōḍayyā!
aṟivu antaraṅgadalli bharitavāgippudāgi,
manōmuktanu nīnu nōḍayyā!
arpita pariṇāmadalli aviraḷavāgippudāgi,
sarvāṅga liṅgaikya nōḍā!
muktanalleṁba baḷakeya mātantirali.
bayala bhrameyane kaḷedu, bhavada baṭṭeya haṟidippuda
namma Guhēśvaraliṅga ballanu.
nīnu maṟeyāgi nuḍivare Saṅganabasavaṇṇā?

You've risen above the body, Sir,
By making Practice, as it were,
Your limbs' anointing oil!

You've risen above the mind, good Sir,
By letting Knowledge fill
Your inmost heart!

Since dedication has remained
Unbroken in content,
Your entire being has become
United with Liṅga!

Let be the common talk which says
You are not free.

Our Guhēśvara knows
How stark illusion has been wiped by you,
And how the process of rebirth effaced.

O Saṅgana Basavaṇṇa, can you talk so
And under a bushel hide your light?

ನೀನು ಭವಬಂಧನಂಗಳ ಹಱಿದು ನಿರ್ಭಯನಾಗಿಪ್ಪ ಮಾತು ಸತ್ಯವೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

nīnu bhavabandhanaṅgaḷa haṟidu nirbhayanāgippa mātu satyavendu Prabhudēvaru nirūpisalu, idakke Basavarājadēvara pratyuttara:

When Prabhudēva remarked, "It is indeed true that, bursting the bonds of birth, you are now past fear," Lord Basavarāja's rejoinder thereto:

೩೧

ಜ್ಞಾನದ ಬಲದಿಂದ ಅಜ್ಞಾನ ಕೆಡುವುದು ನೋಡಯ್ಯಾ !
ಜ್ಯೋತಿಯ ಬಲದಿಂದ ಕತ್ತಲೆ ಕೆಡುವುದು ನೋಡಯ್ಯಾ !
ಸತ್ಯದ ಬಲದಿಂದ ಅಸತ್ಯ ಕೆಡುವುದು ನೋಡಯ್ಯಾ !
ಪರುಷದ ಬಲದಿಂದ ಅವಲೋಹ ಕೆಡುವುದು ನೋಡಯ್ಯಾ !
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ನಿಮ್ಮ ಅನುಭಾವದಿಂದ ಎನ್ನ ಭವ ಕೆಟ್ಟುದನಲ್ಲಿನಬಹುದೆ ಪ್ರಭುವೆ?

jñānada baladinda ajñāna keḍuvudu nōḍayyā !
jyōtiya baladinda kattale keḍuvudu nōḍayyā !
satyada baladinda asatya keḍuvudu nōḍayyā !
paruṣada baladinda avalōha keḍuvudu nōḍayyā !
Kūḍalasaṅgamadēvayyā,
nimma anubhāvadinda enna bhava keṭṭudanallenabahude Prabhuve ?

Look, Sir;
By dint of Knowledge, ignorance goes!
By dint of Light, must darkness go!
By dint of Truth, untruth!
And iron's no more iron when
It knows the alchemic stone!

O Kūḍala Saṅgama Lord, can you deny
That for your Experience,
O Prabhu,
My wheel of births has ceased?

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಬಸವಾ, ನಿನ್ನ ಮಹಾತ್ಮೆಯನು ನಾಲ್ಕುಯುಗದಿಂದ ಬಲ್ಲೆನಾಗಿಯು, ಆಚಾರ ಸ್ವಾಯತವಾಗಿದ್ದ ಈ ಅವತಾರದಲ್ಲಿ ನಿಮ್ಮ ಮಹಿಮೆಯನಱಿಯದೆ ಇದ್ದೆನೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavar ājadēvaru binnaisalu, idakk Basavā, ninna mahātmeyanu nālkuyugadinda ballenāgiyu, ācāra svāyatavāgidda ī avatāradalli nimma mahimeyanaṟiyade iddenendu Prabhudēvaru nirūpisida prastāvada vacana :

The vacana which tells how, on Lord Basavarāja submitting thus, Prabhudēva observed: "O Basava, though I have known

your greatness for four successive ages, I have not known your glory in this incarnation when you have got the Discipline":

೩೨

ಕೃತಯುಗದಲ್ಲಿ
ನೀನು ಸ್ಕಂದನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದುದ ನಾನು ಬಲ್ಲೆ.
ತ್ರೇತಾಯುಗದಲ್ಲಿ
ನೀನು ನೀಲಲೋಹಿತನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದುದ ನಾನು ಬಲ್ಲೆ.
ದ್ವಾಪರದಲ್ಲಿ
ನೀನು ವೃಷಭನೆಂಬ ಗಣೇಶ್ವರನಾಗಿರ್ದುದ ನಾನು ಬಲ್ಲೆ.
ಕಲಿಯುಗದಲ್ಲಿ
ನೀನು ಬಸವನೆಂಬ ಗಣೇಶ್ವರನಾಗಿ, ಸರ್ವಾಚಾರಸಂಪನ್ನನಾಗಿ,
ಭಕ್ತಿ ಜ್ಞಾನವ ಕಂದೆಱವೆಯ ಮಾಡಿ,
ಶಿವಾಚಾರದ ಘನವ ಬೆಳವಿಗೆಯ ಮಾಡಿ,
ಶಿವಭಕ್ತಿಯ ಧ್ವಜವನೆತ್ತಿಸಿ
ಮರ್ತ್ಯಲೋಕದೊಳಗೆ ಹರಹಿದ ಭೇದವ
ಭೇದಿಸಿ ನೋಡಿ ಆನು ಅಱಿದೆ.
ಗುಹೇಶ್ವರ ಸಾಕ್ಷಿಯಾಗಿ,
ನಿಮ್ಮ ಮಹಾತ್ಮೆಗೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು ಕಾಣಾ
ಸಂಗನಬಸವಣ್ಣಾ !

kṛtayugadalli
nīnu Skandaneṁba gaṇēśvaranāgirduda nānu balle.
trētāyugadalli
nīnu Nīlalōhitaneṁba gaṇēśvaranāgirduda nānu balle.
dvāparadalli
nīnu Vṛsabhaneṁba gaṇēśvaranāgirduda nānu balle.
kaliyugadalli
nīnu Basavaneṁba gaṇēśvaranāgi, sarvācārasaṁpannanāgi,
bhakti jñānava kandeṛaveya māḍi,
śivācārada ghanava beḷavigeya māḍi,
śivabhaktiya dhvajavanettisi
martyalōkadoḷage harahida bhēdava
bhēdisi nōḍi ānu aṛide.
Guhēśvara sākṣiyāgi.
nimma mahātmege namō namō enutirdenu kāṇā
Saṅganabasavaṇṇā !

I know you were
Gaṇēśvara, Skanda by name,
In Kṛtayuga.

I know you were
Ganēśvara, Nīlalōhita by name,
In Trētāyuga.

I know you were
Ganēśvara, Vṛṣabha by name,
In Dvāpara.

I know, because I've seen,
Breaking the secret of the lock:
How you became
Ganēśvara, Basavaṇṇa by name,
In Kaliyuga;
How, with Practice of all kind enriched,
You brought to light
Devotion and Knowledge;
How fostered the growth
Of the mighty Śiva cult;
How held aloft
The flag of Śiva-devotion, and
Diffused it through the mortal world.

Let Guhēśvara bear witness,
I have been saying, Hail, O hail!
Unto your majesty:
That's true, Saṅgana Basavaṇṇa!

ಮರ್ತ್ಯಲೋಕದಲ್ಲಿ ಬಂದವತರಿಸಿ, ಶಿವಾಚಾರದ ಘನವನು ಪ್ರತಿಷ್ಠಿಸಿ ತೋರಿ ಜಗದೊಳಗೆ ಮೆರೆವಲ್ಲಿ, ನಿಮ್ಮ ಮಹಾತ್ಮೆಯನರಿಯೆನೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

martyalōkadalli bandavatarisi, śivācārada ghanavanu pratiṣṭhisi tōṛi jagadoḷage meṛevalli, nimma mahātmeyanaṛiyenendu Prabhudēvaru nirūpisalu, idakke Basavarājadēvaru binnaisida prastāvada vacana :

The vacana which tells what, on Prabhudēva observing, "I did not realise your glory when you came down to this mortal

world, confirmed the worth of the Śiva-discipline and exhibited it in the world", Lord Basavarāja submitted thereon:

೩೩

ಕಕ್ಷೆ ಕರಸ್ಥಲ ಉತ್ತಮಾಂಗ ಉರಸೆಜ್ಜೆ ಅಂಗಸೋಂಕು
ಅಮಳೋಕ್ಯವೆಂಬುದ ನಾನು ಮನದಲ್ಲಿ ಅಱಿಯದಂದು,
ಭಾವ ನಿರ್ಭಾವವೆಂಬುದನಱಿದು, ಆಯತ ಸ್ವಾಯತವ ಮಾಡಲ್ಕೆ
ಬಂದ ಪದಾರ್ಥವು ಲಿಂಗಮುಖದಲ್ಲಿ ಅರ್ಪಿತವಾಗದೆಂದು,
ಜಂಗಮಮುಖದಲ್ಲಿ ಬಂದ ಪದಾರ್ಥವಲ್ಲದೆ ಅರ್ಪಿತವಾಗದೆಂದು,
ಆ ಜಂಗಮವನೆನ್ನ ಮನದಲ್ಲಿ ನೆನೆದುಕೊಂಡು,
ಆ ಜಂಗಮದಾಸೋಹಕ್ಕೆ ಎನ್ನ ಮನವು ವೇದ್ಯವಾದಲ್ಲಿ,
ಅಂಗದ ಮೇಲೆ ಲಿಂಗವುಳ್ಳುದೆಲ್ಲವು ಸಂಗಮನಾಥನೆಂದಱಿದಲ್ಲಿ,
ಲಿಂಗವೂ ಹುಸಿ, ಜಂಗಮವೂ ಹುಸಿ
ಎಂದು ಪರವಾದಿ ಬಿಜ್ಜಳನು ಸಂಪಾದಿಸುವಲ್ಲಿ,
ಅವರನು ಆದಿಗಣೇಶ್ವರನೆಂದಱಿಯದೆ ತರ್ಕಿಸುವಲ್ಲಿ,
ಅವನೆನ್ನ ಭಕ್ತಿಗೆ ಒರೆಗಲ್ಲಾದಲ್ಲಿ,
ಆತನು ಭಕ್ತಿಯ ಪಥವಲ್ಲೆಂಬುದ, ನಾನಹುದೆಂಬುದ—
ಈ ಎರಡನೂ ನೀನು ಸೂತ್ರಧಾರಿಯಾಗಿ ಆಡಿಸುವಲ್ಲಿ,
ಶಿವಭಕ್ತಿಯ ಮುಖ ಮುಸುಕ ತೆಗೆವಲ್ಲಿ,
ಮೂವತ್ತಾಱು ಕೊಂಡೆಯವ ಪರಿಹರಿಸಿ,
ಎಂಬತ್ತೆಂಟು ಪವಾಡವ ಪೆಱಿವಲ್ಲಿ,
ಮುನ್ನೂಱಱುವತ್ತು ಸತ್ತ ಪ್ರಾಣವನೆತ್ತುವಲ್ಲಿ,
ಅಂದು ನೀನೇನಾಗಿದ್ದೆ ಹೇಳಾ ಕೂಡಲಸಂಗಮದೇವಾ?

kakṣe karasthala uttamāṅga urasejje aṅgasōṅku
amaḷōkyaveṁbuda nānu manadalli aṛiyadandu,
bhāva nirbhāvaveṁbudanaṛidu, āyata svāyatava māḍalke
banda padārthavu liṅgamukhadalli arpitavāgadendu,
jaṅgamamukhadalli banda padārthavallade arpitavāgadendu,
ā jaṅgamavanenna manadalli nenedukoṇḍu,
ā jaṅgamadāsōhakke enna manavu vēdyavādalli,
aṅgada mēle liṅgavuḷḷudellavu Saṅgamanāthanendaṛidalli,
liṅgavū husi, jaṅgamavū husi
endu paravādi Bijjaḷanu saṁpādisuvalli,
avaranu Ādigaṇēśvaranendaṛiyade tarkisuvalli,

avanenna bhaktige oregallādalli,
ātanu bhaktiya pathavalembuda, nānahudembuda—
ī eraḍanū nīnu sūtradhāriyāgi āḍisuvalli,
śivabhaktiya mukha musuka tegevalli,
mūvattāṟu koṇḍeyava pariharisi,
embatteṇṭu pavāḍava meṟevalli,
munnūṟaṟuvattu satta prāṇavanettuvalli,
andu nīnēnāgidde hēḷā Kūḍalasaṅgamadēvā?

I knew not what the armpit, breast,
The palm of the hand, the head, the throat
And entire body are;
Then realised what spirit is
And that which is beyond;
And that things ready at hand for offering
Could not be offered to Liṅga except
It's done through Jaṅgama.

I meditated upon Him in my mind
And in my mind was dedicate
To service of the Jaṅgama.
I also came to know
That all that wear the Liṅga on themselves
Are Saṅgamanātha.

When Bijjaḷa, man of different faith,
Maintained that Liṅga is false and Jaṅgama too,
I bandied words with him in argument,
Not knowing that he was Ādigaṇēśvara.
He came to be a touchstone of my piety:
While he disdained devotion's path,
I made defence of it: it's you
That held the strings, made both sides play.

The face of Śiva-piety
Was thus unveiled: I wrought
Eight-and-eighty miracles,
Dispelled six-and-thirty calumnies,
And three-hundred-sixty lives
I brought to life again. Where were you then,
O Kūḍala Saṅgama Lord,
When all this came to pass?

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ತಮ್ಮ ಪೂರ್ವಾಪರ ಸಂಬಂಧದ ವೃತ್ತಾಂತಮಂ ಬಿನ್ನಪಂಗೈಯಲು, ಪ್ರಭುದೇವರು ತಮ್ಮ ಪೂರ್ವಾಪರ ಸಂಗತ್ಯಮಂ ಬಸವಣ್ಣನಿಂದಱಿದೆನೆಂದು ಪರಿಣಾಮಿಸಿ ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru tamma pūrvāpara saṁbandhada vṛttāntamaṁ binnapaṅgaiyyalu, Prabhudēvaru tamma pūrvāpara saṅgatyamaṁ Basavaṇṇanindaṟidenendu pariṇāmisi nirūpisida prastāvada vacana:

The vacana which tells what, on Lord Basavarāja thus submitting an account of his relation with the past, Prabhudēva, being glad, observed that the facts of his own life he had learnt through Basavaṇṇa:

೩೪

ಆದಿ ಗುರುಸ್ಥಲ ಲಿಂಗಸ್ಥಲ ಜಂಗಮಸ್ಥಲ ಪ್ರಸಾದಿಸ್ಥಲ
ಪಾದೋದಕಸ್ಥಲಂಗಳನಾರು ಬಲ್ಲರಯ್ಯಾ?
ಆದಿಯ ತೋಱಿಸಿದ; ಅನಾದಿಯನಱುಪಿದ.
ನಾದ ಬಿಂದು ಕಳೆಗಳ ಭೇದಮಂ ಭೇದಿಸಿ ತೋಱಿದ.
ಹುಟ್ಟುವುದ ಮುಟ್ಟದೆ ತೋಱಿದ.
ಹುಟ್ಟದೆ ಇದ್ದುದ ಮುಟ್ಟಿ ತೋಱಿದ.
ಎನ್ನ ಅಂತರಂಗವನನುಮಾಡಿ ನಿಜಲಿಂಗವ ನೆಲೆಗೊಳಿಸಿದ
ಗುಹೇಶ್ವರನ ಶರಣ ಸಂಗನಬಸವಣ್ಣನಿಂದ
ಸಕಲ ಸನುಮತವನಱಿದೆನಯ್ಯಾ!

ādi gurusthala liṅgasthala jaṅgamasthala prasādisthala
pādōdakasthalaṅgaḷanāru ballarayyā?
ādiya tōṟisida; anādiyanaṟupida.
nāda bindu kaḷegaḷa bhēdamaṁ bhēdisi tōṟida.
huṭṭuvuda muṭṭade tōṟida.
huṭṭade idduda muṭṭi tōṟida.
enna antaraṅgavananumāḍi nijaliṅgava nelegoḷisida.
Guhēśvarana śaraṇa Saṅganabasavaṇṇaninda
sakala sanumatavanaṟidenayyā!

Who knows the Gurusthala,
Liṅgasthala, Jaṅgamasthala,
Prasādisthala, Padōdakasthala,
That were ere time began?

What is of time he showed;
And setting forth
What's not of time,
He unlocked the mystery
Of Nāda, Bindu and Kalā.

Untouched by birth himself, he showed
The nature of what comes to birth;
He showed the nature of the Unborn
By touching it himself.

He made my heart
Ready, and then enthroned
The true Liṅga.

Now I know, Sir,
The covenant of faith
Through Saṅgana Basavaṇṇa,
Guhēśvara's śaraṇa.

೩೫

ಮತ್ತಂ ಸ್ತೋತ್ರ:
ಭಾವಕರಿಗೆ ಮೂರ್ತಿಯಾರಾಧನೆ ಸಂಸಾರಕ್ಕೆ ಬೀಜ;
ಲಿಂಗಾರಾಧನೆ ಭವಕ್ಕೆ ಬೀಜ.
ಲಿಂಗಸ್ವಾಯತ ಜಂಗಮವೆ ಪ್ರಾಣಲಿಂಗ.
ಇದು ಕಾರಣ ಗುಹೇಶ್ವರಾ,
ಸಂಗನಬಸವಣ್ಣನ ಮಱೆಯ ಹೊಕ್ಕು ಬದುಕಿದೆನು !

mattaṁ stōtra :
bhāvakarige mūrtiyārādhane saṁsārakke bīja ;
liṅgārādhane bhavakke bīja,
liṅgasvāyata jaṅgamave prāṇaliṅga.
idu kāraṇa Guhēśvarā,
Saṅganabasavaṇṇana maṛeya hokku badukidenu !

Again, a hymn of praise:
Idolatry
Is, to the faithful, seed
Of captivity in the world.

Worship of Liṅga, too,
Is seed
Of birth on birth.

Jaṅgama, which has made
Liṅga its own,
Is Prāṇaliṅga.

Therefore, O Guhēśvara,
Under Saṅgana Basavaṇṇa's
Protecting wing
I'm saved.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರ ಸ್ತೋತ್ರಮಂ ಮಾಡಲು, ಆ ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರೊಡನೆ ನಿಮ್ಮಿಂದಲಾನು ಸಕಲ ಸನುಮತವನರಿದೆ ನೆಂದು ಬಿನ್ನಪಂಗೈವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru Basavarājadēvara stōtramaṁ māḍalu, ā Basavarājadēvaru Prabhudēvaroḍane nimmindalānu sakala sanumatavanaridenendu binnapaṁgaiva prastāvada vacana :

The vacana which tells how, on Prabhudēva singing the praises of Lord Basavarāja, the latter submitted to Prabhudēva: "Through you did I learn all right doctrines":

೩೬

ಲಿಂಗ ಜಂಗಮ, ಜಂಗಮ ಲಿಂಗವೆಂಬುದ
ಎನಗೆ ತೋಱಿದವರಾರಯ್ಯಾ?
ಲಿಂಗವ ಪೂಜಿಸಿದರೆ ಭವ ಹಱಿಯದೆಂದು,
ಜಂಗಮಮುಖ ಲಿಂಗವಾಗಿ ಬಂದು ಶಿಕ್ಷಿಸಿ ರಕ್ಷಿಸಿ,
ಎನ್ನ ಆದಿಯನಾದಿಯ ತೋಱಿ,
ಪ್ರಾಣಲಿಂಗ ಜಂಗಮವೆಂದು ಎನಗೆ ಪ್ರತಿಷ್ಠಿಸಿ ತೋಱಿದಿರಾಗಿ,
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮಿಂದಲಾನು ಬದುಕಿದೆನು ಕಾಣಾ ಪ್ರಭುವೆ!

liṅga jaṅgama, jaṅgama liṅgaveṁbuda
enage tōṛidavarārayyā?
liṅgava pūjisidare bhava haṛiyadendu
jaṅgamamukha liṅgavāgi bandu śikṣisi rakṣisi,
enna ādiyanādiya tōṛi,
prāṇaliṅga jaṅgamavendu enage pratiṣṭhisi tōṛidirāgi,

Kūḍalasaṅgamadēvā,
nimmindalānu badukidenu kāṇā Prabhuve!

Who has revealed to me, Sir,
That Liṅga's Jaṅgama, Jaṅgama Liṅga?

Because by Liṅga-worship there's no breaking
The wheel of births,
You came
In Jaṅgamaliṅga guise;
You taught me and protected me;
Showed me what in me is
Create and increate;
Convinced me that
Prāṇaliṅga is Jaṅgama.

And because you showed me this,
O Kūḍala Saṅgama Lord,
Through you am I saved:

That's so, Prabhu!

ಇಂತೀ ಶ್ರೀಮತ್‌ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ಬಸವರಾಜದೇವರ ಸಂಪಾದನೆಗಂ
ಸಪ್ತಮೋಪದೇಶಂ ಸಮಾಪ್ತಂ
ಅಂತು ವಚನ ೪೮೨ಕ್ಕಂ ಮಂಗಳಮಹಾ
ಶ್ರೀ

intī śrīmatsakalagaṇa purātanaroḷ Prabhudēvaru
mahānubhāvasadgōṣṭhiyaṁ māḍida śūnyasaṁpādaneyoḷ
Basavarājadēvara saṁpādanegaṁ
saptamōpadēśaṁ samāptaṁ
antu vacana 482kkaṁ maṅgaḷamahā
Śrī

Thus ends
the seventh of the mystic discourses
of the *Śūnyasaṁpādane*
—chapter on Basavēśvara—
held by Prabhu with the venerable Saints.

Thus it ends auspiciously with Vacana No. 482.

NOTES AND COMMENTS

CHAPTER IV

1. p. 23.

Title of the Chapter.

Grace (*anugraha*): The bestowal of Supreme Grace by the Sadguru, or divine teacher, upon a disciple fully ripe for receiving it. The Anugraha is a process in which the impurities of the disciple's body, mind and soul are cleansed. His feeling of 'inward' and 'outward' is wiped out. There is a transformation, a spiritual rebirth. The disciple feels the divine presence in all his being.

2. p. 25.

Pr. to V. 1.

the gross principle of Paraśiva, the formless..... **Basavēśvara** (*niṣkala paraśivana....nāmadindavatarisi*): The Niṣkala Paraśiva is identical with Niṣkala Liṅga[1]. The formless Paraśiva assumes form for the benefit of mankind. This idea presupposes that, unless there is a descent of the Divine to the mortal world, it is difficult for humankind to attain salvation and ascend to the Divine. Basavaṇṇa is, according to the Vīraśaivas, such a descent. He symbolises love and devotion, action and discipline, the clearest manifestations of the Divine Itself. That is why Basavaṇṇa is regarded as the incarnation of the gross principle of Paraśiva.

1. SS(Tr.), Vol. I, pp. 52–53 and TSV, pp. 7–10.

3. p. 25.

Pr. to V. 1.

the practice of Vīraśaivism (*vīraśaiva sadbhakti*): Bhakti is love of God, or devotion. Sadbhakti, however, has a special significance. It means right love, true or real love. It is also termed Śivādvaita bhakti, Nijabhakti. In Vīraśaivism, the

love of the enlightened individual is directed towards his own Real Self. This is regarded as superior even to salvation. It is said to be the Pañcama Puruṣārtha, the other four ultimate values of life being Dharma (piety), Artha (wealth), Kāma (desire) and Mōkṣa (salvation).

1. *jñānādēva hi mōkṣassyāt mōkṣādupari śāṁbhavī*
   bhaktiḥ paratarā bhāti svatantrā nijalīlayā

   XXVC, st. 11, p. 403.

2. *dharmādi puruṣārthānāṁ caturṇāṁ parataraḥ parā*
   pañcamaḥ puruṣārthō hi bhaktiḥ śaivī sanātanī

   SAS, st. 78, p. 141.

4. p. 25.

Pr. to V. 1.

six systems (*saḍu darśana*): Tadbhava of Ṣaḍdarśana. Darśana is derived from the root, Dṛś, to see, perceive and here denotes a philosophical system. These are six in number: Nyāya, Vaiśēṣika, Sāṅkhya, Yōga, Pūrvamīmāṁsa and Vēdānta. They were formulated by Gautama, Kaṇāda, Kapila, Patañjali, Jaimini and Vēdavyāsa respectively.

śāstraṁu ṣaḍvidhaṁ
vaiśēṣika nyāya mīmāṁsā sāṅkhya pātañjala vēdānta rūpaṁ....
kaṇāda gōtama jaimini kapila patañjali vēdavyāsākhyairmuniṣaṭkaiḥ kṛtāni.

SKD, Vol. II, p. 689.

5. p. 25.

Pr. to V. 1.

six creeds (*ṣaṭsamaya*): Samaya here means established custom, religious creed, doctrine etc. The creeds, or doctrines, are six in number:[1] Śaiva, Śākta, Vaiṣṇava, Gāṇāpatya, Saura, and Kāpālika. They lay emphasis on the practical aspect of religion, code of conduct etc.

1. CBV, V. 480, pp. 213–215 and UPV, V. 48, pp. 72–75.

6. p. 26.

Pr. to V. 1.

The subtle principle of....to all the Saints (*niṣkala paraśivana sūkṣmatattvave....tāne kāraṇanāgi*): Just as Basavaṇṇa represents the gross principle of Niṣkala Paraśiva, Cennabasavaṇṇa is regarded as the incarnation of the subtle principle of the same Paraśiva. This is why Cennabasavaṇṇa is an embodiment of metaphysical knowledge in general and of Vīraśaiva philosophy in particular. It is he who systematised the Ṣaṭsthala philosophy, drawing mainly on the knowledge and mystic experience of the contemporary śaraṇas. He was an analytical genius and has been universally acknowledged by the Vīraśaivas as Ṣaṭsthaladhīra, Ṣaṭsthala Brahmavādi, down the centuries. The exposition of the Ṣaṭsthala philosophy by Cennabasavaṇṇa is recorded by contemporary as well as later writers.

śivatattvāmṛtāsvāda cētasē yōginē namaḥ
śrī Cennabasavēśāya ṣaṭsthalabrahmavādinē.

AVS, Vol. 1, st. 18, p. 4.

7. p. 27.

V. 1.

When all the myriad gods....the sages named of fish or hair (*mīnaja, rōmaja....haribrahmarilladandu*): According to the Indian view of the cosmos, there are many universes each of which is governed by the Trinity—Brahma, Viṣṇu and Rudra. We find the bare names of Rōmaja and Mīnaja in literature[1] as celebrated sages. The underlying idea is that the one Liṅga, the one Śaraṇa who is identical with It, existed before Mīnaja and Rōmaja and even before Brahma, Viṣṇu and Rudra came into being, let alone the universes created, preserved and destroyed by them. Here is clearly brought out the idea of the eternal existence of the One (Liṅga) without a second.

1. BKSR, p. 123 and VC, p. 204.

8. p. 27.

V. 1.

'In the beginning was God, the Devotee is unbegun' (*ādi liṅga, anādi śaraṇa*): It is the Śaraṇa who for the first time realises the existence of the Liṅga. Here it may be noted Consciousness is a precondition of existence, and the Śaraṇa, according to Vīrasaivism, is Citsvarūpa, the form of Consciousness. Hence it is that Śaraṇa is regarded as Anādi, and Liṅga as Ādi.

1. *arive samastavastuviṣayāgamamukhyaṁ.....*

ST, st. 72, p. 51.

2. *auduṁbaraphalaṁ caiva sthitaṁ śivatarau jagat*
śivasyādiḥ sa bhaktaśca drumādērbhūyathā tathā

AVS, Vol. I, st. 41, p. 58.

"*Consciousness is a precondition of being.*"

US, p. 46.

Cf. SS, Vol. II, ch. IV, V. 42, p. 92.

9. p. 28.

Pr. to V. 2.

Here it may be noted that Cennabasavaṇṇa is designated as Cikkadaṇṇāyaka. Basavaṇṇa, as we know, was the Prime Minister of Bijjaḷa. Perhaps he also served as Treasury Officer and General. The term Daṇṇāyaka seems to be inclusive of all these offices. The same designation Daṇṇāyaka, given to Cennabasavaṇṇa, indicates that he also held high offices and assisted Basavaṇṇa in the various capacities mentioned above. This is the reason why Cennabasavaṇṇa is called Junior Daṇṇāyaka.

CBV, Preface pp. 87–89.

10. p. 28.

Pr. to V. 2.

request (*upāvaste*): Equivalent to Upāsti in Sanskrit. It is derived from the root Āsa, to sit, with the preposition Upa,

near. It means sitting near, approaching, serving, worshipping etc. Here it means approaching and making a humble request.

11. p. 28.

Pr. to V. 2.

with the conviction....Saṅgamanātha Himself (*sarvavū Saṅgamanāthaneṁba bhāvadinda*): Basavaṇṇa had a profound feeling, or a firm faith, that everything is Saṅgamanātha Himself, suffused with Divinity.

Cf. 1. *sarvaṁ liṅgamayaṁ jagat*

2. *sarvaṁ khalvidaṁ brahma*
Ch. U, III, 14. 1.

3. *sarvaṁ brahmaiva kēvalaṁ*
TB. U, VI. 4.

4. *sarvaṁ brahmēti yasyāntarbhāvanā sā hi muktidā*
Mah. U, V. 113.

5. *śivatatvātsamutpannaṁ jagadasmānnabhidyatē*
Si. S, X, p. 150.

6. *ātmaśaktivikāsēna śivō viśvātmanāsthitaḥ*
Si. S, X. 8, p. 150.

7. *tasmācchivamayaṁ sarvaṁ jagadētaccarācaraṁ*
Si. S, X. 8, p. 151.

12. p. 28.

V. 2.

One with the Reality (*nijaliṅgaikya*): The Linga here referred to is the Ultimate Reality which is the Ground of all things. Man in his profoundest depths is this Reality, which he alone can realise. The person who attains the realisation in which his individual self merges and becomes one with the Reality, the Real Self or Nijaliṅga, is Nijaliṅgaikya.

13. p. 29.

V. 2.

Grace that is rendered in words (*bhāṣeprasāda*)*:* Prasāda is the gift of grace. Bhāṣe generally means language, a promise, a vow. Here it has the specific meaning of spiritual instruction. Such instruction, coming from a spiritual teacher out of grace, is Bhāṣe-Prasāda.

14. p. 29.

Pr. to V. 3.

"I / Have been your. . . . eternity" (*anādiviḍidu nānu nimma śiṣyanu*)*:* When Basavaṇṇa declines to give instruction to Cennabasavaṇṇa, the latter reminds him that he has already received it as an enwombed child. The principles of Guru and Śiṣya are eternal. The thirst for knowledge symbolised by the Śiṣya is as eternal as the quenching of it by the Guru.

15. p. 30.

V. 3.

Añjanā: As Añjanādēvi, known for her beauty, sat on the top of a mountain, her garment was slightly displaced. The wind god (Vāyudēva), being fascinated by her beauty, had his joy of her after a promise to preserve her virginity. However, she did conceive, but thinking that she was swelling from the dropsy, drank the quintessence of gold. The result was that the son Āñjanēya, born of her, had a golden complexion.

16. p. 30.

V. 3.

Maṇḍōdari: Maṇḍōdari, according to mythology, was the daughter of the sage Śivānanda. The sage offered her to Śiva in order to render him service. Śiva gave her in marriage to Rāvaṇa as a reward of his penance. Maṇḍōdari, however,

had a premonition of the destruction of her clan by Rāmacandra. To avert this, her son Indrajit, while still in the womb, performed penance for seven hundred years. As a result he was invincible. Even Rāma's arrow could not do him any harm.

Cf. BSVK, pp. 80–81.

17. p. 30.

V. 3.

The ashen mark....still enwombed (*vibhūtiya paṭṭa*): Cennabasavaṇṇa here refers to the initiation ceremony performed by Basavaṇṇa while he was an eight-month child in the womb of his mother, Nāgalāṁbike, Basavaṇṇa's elder sister. He smeared the womb with the ashen mark, known as Vibhūti paṭṭa.[1] This clearly indicates that Cennabasavaṇṇa had his Liṅgadhāranadīkṣā in conformity with the Vīraśaiva custom[2]. The significance of this dīkṣā, or initiation, will be clear when we remember that the enwombed child in its eighth month becomes fully conscious of its divine nativity and has the desire to break the shackles of the body etc., i.e. to be liberated.[3] Perhaps this is the reason why Vīraśaivas perform the Liṅgadīkṣā ceremony as no true votary would associate with a child who is a bhavi. The ceremony turns him into a bhakta.

1. Cf. SS(K), Ch. VIII, V. 83, pp. 163–164.

2. *vīraśaiva sthitānāṁ catrīṇāṁ garbhāṣṭamē guruḥ*
   pañcasūtrakṛtaṁ liṅgaṁ dhārayēt vidhivacchubhaṁ
   Vi. p, st. 82, p. 11.

3. *ahō duḥkhōdadhau magnau napaśyāmi pratikriyāṁ*
   yadiyōnyāḥ pramucyēhaṁ tatprapadyē mahēśvaraṁ
   Gar. u, st. 4.

4. Kai. P, jīvasaṁbōdhanasthala,
   Song 1, st. 3 and SP, Ch. IV, V. 1, p. 49.

18. p. 32.

V. V.

to unveil the link between these two (*idaṟa sakīla saṁbandhava*)*:* Kīla literally means wedge. *Sakīla saṁbandha* means a relation or connection between two things with a clasp or link that binds them together. In the present context it refers to the relation between Liṅga and Jaṅgama.

Ref. 1. VSS, Pt. II, pp. 157, 216–226.

2. VDS, p. 290.

19. p. 32.

V. 4.

Whatever wears....Lord Saṅgama (*aṅgada mēle liṅgavuḷḷudellavu Saṅgamanātha*)*:* Basavaṇṇa's faith, that all is God (Vide Note on Pr. to V. 2. "with the conviction....") is reinforced and transformed into actual vision when he sees anything or anyone wearing the Liṅga, the symbol of God. Cennabasavaṇṇa has Liṅga on his body, so it is quite natural to see in him Saṅgamanātha Himself.

20. p. 34.

V. 5.

the great ones of this mortal earth (*Martyalōkada mahāgaṇaṅgaḷu*)*:* Śiva's cohorts of saints came down along with Basavaṇṇa to this mortal world to help Basavaṇṇa in his mission of raising humanity towards the Divine. These saints were called 'Mahāgaṇas'.

21. p. 35.

V. 6.

Thou only....initiation Thine (*Guruviṅge nīne karta..... upadēśakke nīne karta*)*:* 'Karta' generally means 'maker'. In Vacana literature it also means master. According to Basa-

vaṇṇa it is Cennabasavaṇṇa who is the maker of guru, liṅga, jaṅgama, prasāda and upadēśa; it is he who formulated these metaphysical principles in the clearest possible terms.

22. p. 37.

V. 7.

take back your God (*Cennasaṅgamanāthana kō endu koṭṭaḍe*): Cennabasavaṇṇa places his Iṣṭa-Liṅga in the hands of Basavaṇṇa so he could mark its features. But Basavaṇṇa's conviction is that one should not seek features in the Liṅga, and he returns the same instantly. All the same, Cennabasavaṇṇa accepts it as divine grace. This incident is clearly described in the *Cennabasavapurāṅa* of Virūpākṣa Puṇḍita.

Cf. CBP, K.I. Ch. VI, ver. 7, p. 58.

23. p. 37.

V. 7.

the Great House of God Kūḍala Cennasaṅgama (*Kūḍala Cennasaṅgamadēvara mahāmane*): The word Mahāmane has different readings—Māmane and Mahamane (SS(K), p. 84). Māmane is an abbreviated form of Mahāmane. Mahamane may be taken to mean a lighted house. Mahas means light or lustre. Mahāmane literally means a spacious and palatial building. Many a time it denotes Basavaṇṇa's palace. In the present context it refers to the Great House of God Kūḍala Cennasaṅgama. This phrase is generally used in contrast to the expression "Martyalōkada mahāmane" which we often find in Vacana literature in the sense of the empirical universe. The Great House is not surrounded by walls nor covered by a roof. It signifies the vast universe in which everything—earth and sky, fire and the stars, life and the mind—are all kindled by the divine light. The Śaraṇa lives in this experience of a divinised universe.

Vide: *martyalōkakke mahava tand. . . . Basavaṇṇa.*

SS(K), Ch. IX, V. 27, p. 172.

mahāmaneya māḍidāta Basavaṇṇa.

SS(K), Vol. II, Ch. IV, V. 34, p. 74.

24. p. 38.

V. 8.

The Guruliṅga.... The Supreme Grace that was (*mahāprasādava sādhisi tandu*): Prasāda ordinarily means grace and Mahāprasāda is the great, or supreme, Grace. It has also the sense of Paraṣiva-Liṇga, Paravastu etc., the Giver of Grace. It is Basavaṇṇa who achieved this Supreme Reality and, bringing it down, placed it in the hands of Cennabasavaṇṇa in the form of Iṣṭa-Liṅga.

Ref. 1. LLVC, Ch. XVI, Commentaries on vacanas 26-30, pp. 416-418.

2. SSV, V. 345, pp. 88-89.

....ā mahāprasādavu munnādiya śaraṇaṅgallade sādhyavāgadu. idu kāraṇa nijaguru svatantra siddhaliṅgēśvaraneṁba mahāprasāda mahāprasādige sādhya, uḷidavarigasādhyavu.

3. AKV, V. 70, pp. 151–152.

25. p. 40.

V. 9.

all these worldly lures he plucked (*intaha bhaviya kaḷedu*): A bhavi is one who is subject to the round of births. The present vacana gives some traits of a bhavi. All the earthly qualities, e.g. lust and anger, covetousness and jealousy, pride and egoism, are also termed bhavi, because all these and many more earthly qualities, impurities and taints drive man from birth to birth. When they are eradicated by the spiritual teacher, one becomes a bhakta—a fit receptacle for the Divine.

Cf. MAV, V. 112, p. 37.

26. p. 40.

V. 9.

If he smear.... the Light (*cidvibhūtiyane tandu paṭṭava kaṭṭidaḍe*): Vibhūti means greatness, wealth, prosperity, splendour,

superhuman power etc. In religion, it means the sacred ash. In the present context it means the Consciousness-Light which Vīrasaivas call Aṛivina Beḷagu. It is represented as the bodily light of the bodiless Supreme[1]. When the sacred ash is smeared on the body of the disciple, the latent divine energies take form as Guru, Liṅga etc. explained in the latter part of the vacana, which concludes by saying that this is the way of effacing the original qualities of man and transforming him into a new spiritual being.

Cf. 1. MBS, Ch. 1, Ver. 27, p. 8.

27. p. 41.

V. 10.

The tenfold Liṅga....ten senses (*daśēndriyaṅgaḷalli daśaliṅga pratiṣṭheya māḍidanayyā*): The ten senses are the five sensory and the five motor organs. The sensory organs are the nose, the tongue (rasanā), the eyes, the skin, and the ears, in which are established the Ācāraliṅga, Guruliṅga, Śivaliṅga, Jaṅgamaliṅga and Prasādaliṅga respectively. The five motor organs are those of excretion and generation, the feet, the hands, and the mouth (vāk), in which are placed Ācāraliṅga, Guruliṅga, Śivaliṅga, Jaṅgamaliṅga and Prasādaliṅga respectively. The underlying importance of this process is that the various organs which functioned till now by human energy now begin to function by the Divine Energy.

Cf. 1. MBS, Vers. 151–155 & 159–163, pp. 58–60.

2. SSV, V. 71, pp. 18-19.

28. p. 42.

V. 11.

The churning of my youth had been (*yauvana mathanavāyittu*): Even before the contact of Basavaṇṇa's hand with Cennabasavaṇṇa's head the latter feels a burning desire for the union of the individual self with the Supreme Self. When Basavaṇṇa places his hand on Cennabasavaṇṇa, which is

called Vēdhā Dīkṣā, and when there is kindled the Prāṇaliṅga in the latter's mind, there arises the experience of the union of the individual self with the Divine in which state the sense of 'outward' and 'inward' completely vanishes.

29. p. 43.

V. 12.

Arch-master (*prathamaguru*): Here Guru means spiritual teacher. The word Prathama has different meanings—first, foremost, most ancient etc. In the eyes of Cennabasavaṇṇa, Basavaṇṇa is the Prathamaguru. It is he who has reached back into the timeless eternity, into spaceless space, into the very root of things. He has a direct and immediate experience of the Divine Omnipresence and imparts such knowledge to the disciple. The after-effects of the sight and touch of such an Arch-master are enumerated in the vacana.

30. p. 43.

V. 12.

The former vices of....born again (*pūrvaguṇavaḷidu punarjātanāgi*): Cennabasavaṇṇa relates the experience he has undergone by Basavaṇṇa's bestowal of grace. All the impurities of body, mind etc. which encaged the soul have been completely removed; there is a new birth, which signifies a cessation of the cycle of births and deaths. This is what is universally known as spiritual rebirth.

Cf. SS, Vol. II, Ch. IV, V. 9.

31. p. 44.

V. 12.

Basavaṇṇa, your devotee....of this life (*bhavakalpitava kaḷedanu*): To the divine experience the idea of birth and death is *kalpita*, or imaginary, a fiction born of ignorance. There is an abiding divine principle in the individual self which is not born with the birth of the body, life, mind, senses

and so on, nor does it die with the death of the body etc. Basavaṇṇa, by performing the Anugraha Dīkṣā, has awakened Cennabasavaṇṇa's consciousness to the reality of the birthless, deathless, eternal divine life.

32. p. 46.

V. 14.

The vacana describes the role of a spiritual teacher. The Guru is a manifested form of God Himself and reveals the true nature of God. It is the Guru who reveals the Divine as Mantra in the mind, which is transmuted into the sacred spell itself; who reveals the Divine as Prasāda in the body, which is ultimately transformed into Prasāda; who reveals the Divine as Jaṅgama in the vital breath, which again is converted into the Jaṅgama. This is the way the teacher makes the fourfold forms of the Divine one with the disciple. And this is the preeminent role Basavaṇṇa has played as a teacher.

33. p. 46–47.

V. 15.

The vacana purports to describe the radical transformation effected by Basavaṇṇa in Cennabasavaṇṇa. He turns the man of flesh into a Mantra-Piṇḍa reverberating with the Mantra, the breather of air into a breather of the Divine. He also makes the disciple feel that his entire being, outer and inner, is suffused with Liṅga, the Divine.

34. p. 47.

V. 16.

It's Liṅga . . . . Basavaṇṇa eterne (*ādi liṅga anādi Basavaṇṇanu*): Since Basavaṇṇa is a real Śaraṇa, and Śaraṇa is beginningless according to the mystic experience of the Vīraśaiva saints, Basavaṇṇa is spoken of as beginningless by Cennabasavaṇṇa.

Cf. 1. SS, Note on V. 1, Ch. IV, p. 360.

2. TSV, V. 53, pp. 19–20.

35. p. 47.

V. 16.

Basavaṇṇa is....these three (*trividhakke Basavaṇṇane kāraṇa*): The vacana throws into bold relief the real importance of Basavaṇṇa in the field of Vīraśaiva philosophy and religion. It is he who for the first time realised and gave a definite shape to the three cardinal principles of Liṅga, Jaṅgama and Prasāda. Cennabasavaṇṇa is fully convinced of this, and that is why he glorifies Basavaṇṇa as 'author' of Liṅga, Jaṅgama and Prasāda. The idea that Liṅga has a beginning and Basavaṇṇa has none, when viewed from this standpoint, becomes more clear.

36. p. 48.

V. 17.

The idea underlying the vacana is that the concepts of Liṅga, Jaṅgama and Prasāda did exist before Basavaṇṇa's time, but a sort of impurity clung to them. They were in an unevolved and undeveloped form. It is Basavaṇṇa who removed the impurity and revealed their true nature.

37. p. 49.

V. 18.

Beyond Hari's .... may be (*Haribrahmādigaḷige agōcaravāda*): Liṅga, the Divine Reality, is beyond the ken of Hari, Brahma and other gods. There are mythological stories that tell us that the Reality defies the attempts of the gods to reach It. (Vide Note on V. 4, Ch. VI, p.). As the Divine can be realised only by the Divine, the gods cannot, by themselves, attain the Divine.

38. p. 51.

V. 20.

Thou did'st perform....the disciplines (*prathamācāri nīne.... sarvācāriyū nīne*): The term Ācāri is a highly significant

expression. Basavaṇṇa, as stated in Note to V. 17, Ch. IV, p. 370, not only realised the various aspects of the Divine as Linga, Jangama etc. but also actualised them in every moment of his life. He is rightly called the embodiment of these principles and the first practicant.

39. p. 52.

Pr. to V. 21.

having achieved....outward actions (*antaraṅgada jñāna..... samarasavanaidi*)*:* It is one of the cardinal principles of Vīraśaivism that knowledge is action and action is knowledge. Action that does not flow from knowledge is no action. The term *samarasa* conveys the sense of complete harmony between knowledge and action.

37. p. 52.

V. 21.

This speaks of the great advance Cennabasavaṇṇa had made in the path of self-realisation even before he received grace from Basavaṇṇa. He directed himself to that goal unaided and attained experience of that state where the idea of Time is completely absent.

38. p. 55.

V. 33.

I have seen the way....Kūḍala Saṅgama Lord (*aṛidaṛidu nimma śaraṇanu....Kūḍala Saṅgamadēva*)*:* Here Basavaṇṇa expresses his deep gratitude to Cennabasavaṇṇa, for his eyes have been opened by the latter's religious practice issuing from the depths of real knowledge. Be it religious practice, or action we call secular, it must be inspired by knowledge from within.

Cf. Note to V. 21 above.

39. p. 55.

V. 24.

Divine knowledge dawned in the child Cennabasavaṇṇa the very moment he was born. Devotion is the road where the matured soul stands seeking the Divine Love; and when that love is found, God alone knows the infinite bliss the disciple enjoys in union with the Divine Love. The vacana is explained slightly differently and with some elaboration by Kallamaṭhada Prabhudēvaru. This is an enigmatic vacana.

Cf. LLVC, V. 66. & Commentary p. 178.

40. p. 56–57.

V. 25.

If we closely follow and look into the significance of this vacana, the expressions ādi liṅga, anādi Basavaṇṇa, ādi liṅga, anādi Śaraṇa become clear.

Ref. SS, Vol. II, Ch. IV, Notes on Vacanas 1 & 16.

41. p. 58.

V. 26.

Vide SS, Vol. I, Ch. I, V. 45. p. 96.

42. p. 61.

V. 27.

the Absolute (*nijaliṅgasthala*): The stage, or state of experience, in which the Śaraṇa has realised the Absolute Reality—Nijaliṅga—is known as the Nijaliṅgasthala.

43. p. 63.

V. 28.

Gave me....a new birth (*ennanāgumāḍi*): Basavaṇṇa describes how Cennabasavaṇṇa has reshaped and reformed and ultimately transformed him. The process of this transformation and its purpose are given in the preceding part of the vacana.

44. p. 65.

V. 29.

When the Master's person....form (*kartana rūpu bhṛtyaṅge bandalli*): Basavaṇṇa is the manifested form of Niṣkala Paraśiva. According to Vīraśaiva philosophy, the Absolute Reality—one without a second—manifests Itself as Liṅga and Aṅga, Pūjya and Pūjaka, Karta and Bhṛtya. The Bhṛtya here is the latter aspect of the same Reality. Basavaṇṇa has come down to earth as Pūjaka or Bhṛtya. Again, it may be noted that Dēva and Bhakta, according to Vīraśaiva philosophy, are not two different entities, but two different names of the One Indivisible Reality. Basavaṇṇa is such a name or form. He has come down to earth to seek his Master—his God—his own Real Self. He seeks and finds his own Reality. The Master is the Nijaliṅga as indicated by the expression Nijaliṅgasamādhi. But what is the effect, for the world, of Basavaṇṇa's coming and going back to the Divine? He spread truth and righteousness and sanctified the world.

45. p. 65.

Pr. to V. 30.

deep trance (*nijasamādhi*): Nija is the Absolute Reality. The term Samādhi is defined in SS, Vol. I, in the introductory prose to V. 30, p. 79, "Void at the top, void at the base and void at the centre....". The condition of Animiṣa as depicted by Gūḷūra Siddhavīraṇṇa in the same passage represents the state of the "trance of Reality".

46. p. 66.

Pr. to V. 31.

the supreme light....was Jaṅgama (*ā liṅgada paramakaḷā-caitanyave jaṅgama*): It is said in the introductory prose to V. 33, Ch. IV, p. 70, that Prabhudēva is the manifestation of the causal principle of Niṣkala Paraśiva. We know that Basavaṇṇa and Cennabasavaṇṇa are respectively manifestations of the gross and subtle principles of the same Paraśiva.[1]

The Jaṅgama here is Allama Prabhu, believed to represent the causal principle of Niṣkala Paraśiva, and the Supreme Light and Consciousness-Energy of the Liṅga. The term causal implies that it is out of this seed that the subtle and the gross principles become manifest. Perhaps, too, knowledge and discipline take rise from this causal principle—the Divine Light and Consciousness-Energy.

Vide Notes 2 & 6 Intr. Pr. to V. I, Ch. IV, pp. 357–359.

47. p. 66.

Pr. to V. 31.

Anādigaṇanātha: 'Gaṇanātha' is a member of the cohort of Śiva. Allama Prabhu is designated sometimes as Anādigaṇanātha—beginningless Gaṇanātha, and sometimes as Ādigaṇanātha—primal Gaṇanātha as in the vacana to follow.

48. p. 68.

V. 31.

Who but you....into the true (*hagaraṇigara....nīvallade*?)*:* We have already noted that Basavaṇṇa lived in the firm conviction that all that wears Liṅga on the body is Lord Saṅgama. Once Basavaṇṇa's opponents brought to King Bijjaḷa's court some mischief-mongers disguised as Jaṅgamas. Basavaṇṇa bowed to them in accordance with the usual practice, and his divine power—the Dṛṣṭi Paruṣa—turned the pretenders into real Jaṅgamas and, naturally, their false Liṅgas into true Liṅgas, to the utter despair of his opponents.

Vide SP, Ch. 19, pp. 194–202.

49. p. 68.

V. 31.

By calling to the man of wood (*marada mānisana*)*:* Bijjaḷa, to test Basavaṇṇa's faith, got a man made out of wood and dressed it up as a Jaṅgama with all the insignia. But Basavaṇṇa turned the wooden Jaṅgama into a living one.

50. p. 69.

V. 32.

Jaṅgama....housed in Liṅga's self (*liṅgada oḷala maneya māḍippa jaṅgama*): We are familiar with the concept of Liṅga. Here the idea is that Liṅga is the body and Jaṅgama is the Life-Force.

Vide Note 46 on Intr. Pr. to V. 31, p. 371.

51. p. 70.

Pr. to V. 33.

Incarnation of the....formless Paraśiva (*niṣkalaparaśiva tattvada kāraṇāvatāra*):

Vide Note 47 on Intr. Pr. to V. 31, p. 373.

52. p. 72.

V. 33.

Avimukta, holy place (*avimuktikṣētra*): The correct form is Avimuktakṣētra. According to Nijaguṇaśivayōgi, it is one of the eight names of Kaśi, which is regarded by the Hindus as the holiest place in the whole of India.

Vide VC, Ch. IV, p. 229.

53. p. 77.

V. 34.

the fourteen worlds (*hadināḷku bhuvana*): According to Hindu mythology, there are fourteen worlds, upper and nether. They are Bhūlōka, Bhuvarlōka, Svarlōka, Mahālōka, Janalōka, Tapōlōka, Satyalōka and Ataḷa, Vitaḷa, Sutaḷa, Taḷātaḷa, Rasātaḷa, Mahātaḷa, Pātāḷa.

Vide. 1 SKD, Vol. IV, p. 231.

2 VC, p. 188.

54. p. 77.

V. 34.

Śivaprasāda and Pādōdaka: The Prasāda which comes from God Śiva as grace, or that which is first offered and then received from Him, is Śivaprasāda.

The water that has washed the feet of God Śiva is regarded as holy. It is termed Pādōdaka, also known as Pādatīrtha. (The word Tīrtha is used in the sense of holy river; hence the use of this word as an alternative conveys the sanctity of Pādōdaka).

55. p. 78.

V. 34.

Śivāgamas: Just as the Vēdas are supposed to have been directly revealed by God, so also the Śivāgamas are regarded as having directly come from the mouth of God Śiva. The principal Āgamas are twenty-eight in number. Most of them deal with the religious rites and practices pertaining to God Śiva. There are also sections which deal with Yōga and knowledge. They are: Kāmika, Yōgaja, Cintya, Kāraṇa, Ajita, Dīpta, Sūkṣma, Sahasra, Aṁśumān, Suprabhōda, Vijaya, Niśvāsa, Svāyaṁbhuva, Anala, Vīra, Raurava, Makuṭa, Vimala, Candrajñāna, Mukhabiṁba, Prōdgīta, Lalita, Siddha, Santāna, Śarvōttara, Pāramēśvara, Kiraṇa, Vātula.

Cf. Vc, Ch. II, p. 64.

56. p. 80.

V. 34.

skilled in the lore of devotion (*māṭakūṭa*): The terms Māṭa and Kūṭa are derived from the roots Māḍu, to do, to make to perform etc. and Kūḍu, to join, to meet, to be one, to be united. In Vacana literature, Māṭakūṭa has the special sense of Karmayōga or, better still, Kriyāyōga. Yōga is skill in doing or performing. The skill lies in directing one's actions to God so as to reach Him.

57. p. 83–84.

V. 35.

Though the vacana is enigmatic and extremely difficult to construe, there seems to emerge from it a grand picture of a Śaraṇa whose other name is Basavaṇṇa.

The Absolute, as we know, is unconditioned either by time or space, by ground or support. It is beyond all Āgamic knowledge and beyond the cosmic process. Basavaṇṇa is identical with this Absolute. The ten-faced ruby represents the Consciousness-Light that fills the ten quarters. When a desire for sport—the sport of the One becoming the many—shot up in such Light-Consciousness, it formed itself into an image which is termed Mahāliṅga. This Mahāliṅga is Basavaṇṇa. This Mahāliṅga Itself is a very vast tree, that is, Brahmavṛkṣa, in which are created, preserved and merged, once again, all the earths and heavens. Such a vast tree is none other than Basavaṇṇa. The self-luminous Light seated in the inmost shrine of the heart and witnessing the cosmic drama is Itself the play, the playwright, the stage and the Lights, the actors and the spectators. And this luminous star twinkling from within is Basavaṇṇa himself. The Consciousness-Light, looking from behind the two eyes at the whole cosmic process, is nothing but Basavaṇṇa himself. The same serene Light which embodies all the universes, having for Itself no body, no mind, no senses, is none other than Basavaṇṇa himself. This hidden light under the cosmic process is the Śaraṇa whose name is Basavaṇṇa. This conception of the Śaraṇa, or Basavaṇṇa, makes clear a number of statements frequently made regarding the Śaraṇa or Basavaṇṇa.

This is interpreted in the light of the commentary by Kallamaṭhada Prabhudēva in LLVC, V. 26, pp. 125–127.

58. p. 86.

V. 37.

To resurrect a lifeless life (*satta prāṇavanetti oppippa niścaya*)*:* At the beginning of this chapter Siddhavīraṇṇa tells us that Basavaṇṇa daily performed eighty-eight miracles. Bringing

the dead back to life is one of them. The Purāṇas give a number of instances of this miracle. He restored Gupta Mañcaṇṇa to life (SP, Ch. 29, Vers. 56–57, p. 308). The royal elephant, elephant drivers and horsemen were restored to life by Basavaṇṇa (SP, Ch. 40, Vers. 33–34, p. 404). Such instances may be multiplied.

Vide 1. STC, Ch. 32, Ver. 36, p. 277.
2. STC, Ch. 32, Ver. 42, p. 278.
3. STC, Ch. 32, Ver. 62, p. 283.
4. SP, Ch. 23, pp. 223–231.

59. p. 88.

V. 39.

Fruit of venial and mortal sin (*upapātaka mahāpātaka*): Pātaka is sin. The following are counted as great sins: (1) Killing a Brahmin, (2) Drinking wine, (3) Stealing (gold), (4) Cohabiting with one's teacher's wife, (5) Association with one who commits such sins.

brahmahatyā surāpānaṁ stēyaṁ gurvaṅganāgamaḥ
mahānti pātakānyāhuḥ saṁsargaścāpitaiḥ saha

MS, 1154.

The minor sins are many: (1) Killing a cow, (2) Abandoning one's parents, (3) Omitting the performance of sacrifice, etc.

Vide VC, Ch. 3, pp. 172–173.

60. p. 88.

V. 39.

eight-and-sixty holy centres (*aṣṭāṣaṣṭhi tīrthaṅgaḷu*): Tīrtha means a passage, ford, or place of pilgrimage on the bank of a sacred stream. As mentioned here, there are sixty-eight such holy places. The word Tīrtha primarily refers to holy rivers or streams. Nijaguṇaśivayōgi, for example, names about fifty such holy places and adds that there are one hundred-and-eight of them.

Vide VC, Ch. IV, p. 228.

61. p. 91.

V. 41.

humility (*dāsōha*): Its complete form in Sanskrit is Dāsōhaṁ, which means 'a servant am I'. The term indicates the spirit of dedicated service, complete and unreserved self-surrender. This constitutes one of the outstanding characteristic features of Basavaṇṇa's personality.

62. p. 93.

V. 42.

Basavaṇṇa it was....primal Liṅga to the earth (*ādiya liṅgava mēdinige tandu*): Just as Prometheus brought down the heavenly fire to earth, so Basavaṇṇa brought the Divine Effulgence in the form of Liṅga down to this mortal world. Though the idea of Liṅga was there even before Basavaṇṇa, it was he who perfected the idea and realised it in its fulness. He spread the idea by implanting it in men's hearts and making it as clear as a myrobalan on the palm.

Basavaṇṇa brought down the Linga and constructed the Great House for the Liṅga (Vide Note 23 on V. 7, p. 365).

The supporting pillar of the House is Ēkōbhāva, a sense of oneness. The six beams referred to are the six sthalas, or six stages of progress towards Divinity. The thirty-six planks are the thirty-six subdivisions of Ṣaṭsthala. The foundation-stone mentioned here is the Hṛdaya-pīṭha, or the heart's lotus. The nine doors that are closed are the two eyes, two ears, two nostrils, the mouth, the organ of generation and the organ of excretion. The door that spits fire is the Paścima Cakra.

The pillar of pearl represents the stage of salvation, and the pinnacle of ruby, the Supreme Knowledge. The bright finial of gold is symbolic of the crowning Light of lights (parama jyōti). The ten servants moving about in the House are the ten winds, viz., Prāṇa, Apāna, Vyāna, Samāna, Udāna, Nāga, Kūrma, Kṛkara, Dēvadatta and Dhanañjaya. The

two sentinels represent the two principal nerves, Iḍā and Piṅgaḷā. The five maids, rendering service, are Parāśakti, Ādiśakti, Icchāśakti, Jñānaśakti, Kriyāśakti. The stand represents the body, and the five-scooped plate, the five senses. The food served in the plate represents objects of senses. The one who eats the food is the Liṅga, brought down to earth by Basavaṇṇa. The Pramathagaṇas who have gathered to partake of the food are the karaṇas, i.e. the inner organs of sense. Now they dwell in perfect peace, free from all care. It is this Great House of Basavaṇṇa at sight of which Prabhudēva feels so happy. This spiritual experience of the Śaraṇa is as vast as the Absolute Itself.

This is one interpretation, though the vacana may lend itself to others. There can be no absolute finality about interpretations of the utterances of great seers, prophets and saints, especially of their enigmatic sayings.

63. p. 96.

V. 43.

Siriyāḷa did build a house....elsewhere (*Siriyāḷa manegaṭṭi bēṟūrige okkalu hōda*)*:* Among the sixty-three ancient saints of Tamil Nad, Siriyāḷaseṭṭi is one of the outstanding. He had a wife by name Caṅgaḷe and a son Cīlāḷa. He lived in the historic and holy city of Kāñci. By profession a merchant, he was a great devotee of Śiva. To test his Śiva-Bhakti, Śiva in the guise of a Jaṅgama comes to Kāñci. When the Jaṅgama desires to be fed on the flesh of a young child, Siriyāḷa and his wife do not hesitate to fulfil the Jaṅgama's desire. Cīlāḷa, their son, willingly offers himself as food for the guest. With this act of unswerving devotion of Siriyāḷa, his wife and son the Jaṅgama is immensely pleased and reveals his true form. When Siriyāḷa, at the instance of Śiva, desires that himself, his wife and his son, along with the whole of Kāñci, should be taken to Kailāsa, the abode of Śiva, the request is readily granted. The word *manegaṭṭu*, that is, to build a house, has a deeper sense. Siriyāḷa built a house, that is, he chalked out a certain pattern of devotional

life and followed it with intense earnestness. All the same, he wanted a reward for his devotion. He shifted his life from the city of Kāñci, this mortal world, to another city, Kailāsa, in the Śiva-Loka.

Ref: 1. BP, Vol. I, Ch. XXIII, Vers. 3–50, pp. 332–343.
2. BKSR, Story No. 101, pp. 210–213.
3. BV, V. 320, p. 84, V. 434, p. 114 & V. 443, p. 116.

64. p. 96.

V. 43.

Dāsimayya: Dāsimayya was a great Vīraśaiva saint who lived at Mudanūru in Gulbarga district. He was well versed in the Ṣaṭsthala lore and was also a great scholar. He gave Liṅga Dīkṣā to many people, and even Brahmins and Jains embraced Vīraśaivism under his influence. We are also told that Suggaḷe, the queen of the Cālukya king, Jayasiṁha, (A.D. 1008 to 1040) was initiated into the Vīraśaiva faith by him.

He had a wife named Duggaḷe whose love and devotion for her husband is unique in the history of Indian womanhood. (For a further account, Vide SSC, Pt. III, pp. 1–85). Dāsimayya and Duggaḷe followed the profession of weaving, the returns of which were utilised for the Jaṅgama Dāsōha.

Dāsimayya once wove a superfine cloth in which he displayed all his artistic skill. When he offered this cloth to a Jaṅgama who was none other than Śiva in disguise, the latter, being immensely pleased with his devotion, gave him in return a tavanidhi, i.e. an inexhaustible store of grain. When, however, this Dāsimayya, struck with the poverty of another great Vīraśaiva saint, Śaṅkara Dāsimayya, sent him a basketful of paddy, and the latter felt much hurt at this gesture of Dēvara Dāsimayya who was proud of his 'tavanidhi', immediately the 'tavanidhi' was lost to him. Later, thanks to the prayers of Dēvara Dāsimayya and his wife, Śaṅkara Dāsimayya restored it to them.

Dēvara Dāsimayya has to his credit a number of remarkable vacanas.

Dēvara Dāsimayya was undoubtedly a very great saint. The śaraṇas, and especially Basavaṇṇa, held him in very great veneration. Basavaṇṇa has glorified his greatness in a number of vacanas.[1] But Prabhudēva finds a fault in this great life. A true devotee, or śaraṇa, never asks for anything in return for his love and devotion. Even if such return or gift comes from God, it is quite contrary to the nature of a Bhakta to accept it. In Prabhudēva's eyes, here is a case of accepting the grace of God in the form of a 'tavanidhi'. To him it is downright trading in devotion. Therefore he remarks, "Dāsimayya did build a house, but then went off after business deals."

Ref. (*a*) Dāsidēva....BV, V. 320, p. 84.
(*b*) Dāsana vastrava bēḍadamunna....Ibid. V. 443, p. 116.
(*c*) devanintahanendu....Ibid. V. 434, p. 114.

Ref. SSC, Pt. III, pp. 1–85.

65. p. 96.

V. 43.

Sindhuballāḷa: King Sindhuballāḷa ruled at Kāñci and was a great devotee of God Ēkāmranātha. Once Śiva came to Kāñci disguised as a Jaṅgama. When asked by the Jaṅgama, Ballāḷa did not hesitate to offer his queen to him. However, to the great surprise of the couple, the Jaṅgama was found to have been turned into a child. The God offered them a boon, and in accordance with their desire granted them his own status, that is, Svayaliṅga.

Ref. 1. BKSR, (Mss) Story No. 166, pp. 812–813.
2. BSVK, (Mss) Bhaktasthala, pp. 69–70.
3. BV, V. 320, p. 84. V. 434, p. 114 & V. 443, p. 116.

66. p. 96.

V. 43.

Innumerable others, countless as Gaṅgā sands.... (*gaṅgevāḷukaru*)*:* The Gaṅgevāḷukas referred to are the Rudras or

Rudragaṇas who came down to earth and lived here and then returned to Śivalōka to serve God Śiva as attendants.

Prabhudēva expresses his doubts about the achievements of these saints, Siriyāḷa, Dāsimayya and Sindhuballāḷa. What is it they achieved in this life? What is their achievement at the end of their lives here on earth? They did build their houses, that is to say, their lives. But they could not reach down to the deepest roots of life and of the world in which they led their lives. They could not know the Divine Light from which come into existence innumerable universes, play their parts and become dissolved into it once again. Had they known this Light, did they dwell in it and breathe it and feed on it, there could never have arisen the question of Śivalōka, Svayaliṅga or Tavanidhi. The point Prabhudēva wants to emphasize is that the true bhakti should rise above all these worldly, and even otherworldly, rewards. For what has Basavaṇṇa done for himself and the world? He brought down the Divine Light—the Linga—and once and for ever established the Kingdom of God, i.e. the Kingdom of Love, in this mortal world. The present vacana presents a fine contrast to the picture of Basavaṇṇa's Great House brilliantly painted in the previous vacana.

NOTES AND COMMENTS

CHAPTER V

1. p. 116.

Pr. to V. 1.

Haḍapada Appaṇṇa: Haḍapada Appaṇṇa was one of the great saints who lived at Kalyāṇa. He was a very close associate and a devoted follower of Basavaṇṇa and performed, among others, the office of serving betel-nut and leaf to him. Because he carried these in a pouch (aḍapa, later on changed into haḍapa), he was called Haḍapada Appaṇṇa.[1] Cennabasavaṇṇa, too, had a pouch-bearer named Haḍapada Rēcaṇṇa.[2]

Appaṇṇa participated in the mystical discourses held by the śaraṇas and has recorded his own spiritual experience in his vacanas ending with the dedication, "Basavapriya Kūḍala Cennasaṅgamadēva". He was fortunate in having Liṅgamma as his wife.[3] Mysticism was the very salt of her being. She has also given expression to her spiritual experience in the form of vacanas which end with the dedication, 'Appaṇṇapriya Cennabasavaṇṇa'. Her vacanas entitle her to a preeminent place among the women mystics of the world.

The present work clearly shows that Appaṇṇa was with Basavaṇṇa till the last. He was capable of performing miracles.[1]

Ref. 1. (*a*) BKSR (Mss), Story No. 204, pp. 878–880.
(*b*) SL, Ch. XI, pp. 257–263.
(*c*) AG, pp. 91–92.

2. (*a*) BKSR (Mss.), Story No. 205, pp. 880–881.
(*b*) AG, pp. 103–104.

3. SSC(W), Story No. 37, p. 115.

2. p. 117.

Pr. to V. 2.

Since my body is Bhakta and Prāṇa is Jaṅgama (*enna kāyave bhakta prāṇave jaṅgama*): The analysis of the normal

human being, or any other being for that matter, shows that the body is the servant and the vital breath its master. From birth to death we see that this outer covering—the body—serves its master—the vital breath—in all possible ways and, sometimes, even at its own cost. Man's intense desire to live on, after the death of the body, in Vaikuṇṭha or Kailāsa or in Heaven testifies to the fact that life is an infinitely more important factor compared to the body which always subserves its master—life, or vital breath.

We know that life is an active function. But here an important question arises: What is it that gives life its energy? To this we get the answer from the Upaniṣadic saying,

"*yat prāṇēna na prāṇiti yēna prāṇaḥ prāṇīyatē*
tadēva brahma tvaṁ viddhi...."

Ken. u, I. 8.

This makes it clear that it is the Brahma—the Vast—which supplies the energy to the vital principle that animates all beings. Basavaṇṇa has realised that "the Life of my life is Liṅga—the Vast, the Imperishable, the Eternal and the Changeless". He has established this Liṅga Principle in his heart. This Liṅga is known in Vīraśaiva terminology as Prāṇa-Liṅga. He has gone farther and come to realise the Jaṅgama Principle, which, as already noted (Note to Pr. to V. 31, Ch. IV, p. 374), is the Parama Kaḷācaitanya of Liṅga Itself. Basavaṇṇa now draws his very vital breath from the Jaṅgama energy. Remove this force and Basavaṇṇa is no more. He lives for Him. All his activities, bodily, mental and spiritual, are directed to and merged in the Jaṅgama. The statement also makes it clear that the relation between the Jaṅgama and the Bhakta is that between the vital breath and the body.

3. p. 118.

V. 2.

On the hand....the Jaṅgamasthala (*kāyada....jaṅgama-thala*)*:* Karasthala refers to the Iṣṭa-Liṅga mentioned in

the previous note. It may be noted that the Prāṇa-Liṅga is also known as Āntarliṅga, and the Iṣṭa-Liṅga as Bhiriṣṭa-Liṅga, or Bahirliṅga. The previous note makes it clear that the Bhakta, Basavaṇṇa, holds in his heart the Jaṅgama-Liṅga—the Jaṅgamasthala. The Bhakta offers his inward worship to the Jaṅgama and his outward worship to the Iṣṭa-Liṅga. This worship, directed inwards and outwards, is one and inseparable. It is only when this unity of worship is achieved that the Bhakta realises the state of Supreme Bliss.

4. p. 121.

Pr. to V. 5.

spirit of service (*bhṛtyācāra*)

Ref. SS, Vol. I, p. 366.

5. p. 123.

V. 6.

Look, Jaṅgama wears the Bhakta's body . . . . breath (*bhaktana kāyava . . . . nōḍā*): The statement brings out the relation between the Bhakta and the Jaṅgama. The relation is so intimate that the one can never be separated from the other, just as the body cannot be from the vital breath. One cannot exist without the other.

6. p. 129.

V. 9.

servant for pure service' sake (*sahaja dāsōhi*):

Ref. Note (No. 61 to V. 41, Ch. IV, p. 91).

A Sahaja Dāsōhi is one who is above either desire or desirelessness. As a matter of fact, the ego, or individual self, which desires something as return for service done is completely absent in a Sahaja-dāsōhi. He serves because he must. The wind blows; the sun shines; the stars twinkle; the earth vegetates. It is their nature. So is it with Basavaṇṇa, a Sahajadāsōhi.

7. p. 132.

V. 11.

When the Vēdas themselves....wonder how to tell (*cakitamabhidhattē śrutirapi*)*:* This is a quotation from Puṣpadanta's hymn of praise to Śiva.

Vide SMS, St. 2, p. 4.

8. p. 134.

V. 13.

That Liṅga's Jaṅgama, Jaṅgama Liṅga (*liṅgave jaṅgama, jaṅgamave liṅga*)*:* Being three manifested forms of Niṣkala Paraśiva, Guru, Liṅga and Jaṅgama are one and the same. According to Vīraśaivism, the principles of Guru, Liṅga and Jaṅgama represent the Existence, Consciousness and Delight of Niṣkala Paraśiva. (Cf. SS, Vol. I, Pr. to V. I, pp. 52–53). The question of the relative importance of Liṅga and Jaṅgama is subjected to a vigorous discussion in the vacanas to follow later in this chapter. This, however, does not affect the oneness of Liṅga and Jaṅgama.

9. p. 136.

V. 14.

I have fallen both here and there (*ubhaya bhraṣṭanāde*)*:* In these words Basavaṇṇa gives vent to his utter despair. He feels he is completely lost because he is deprived of both this world and the other—the Iha and the Para. The context perhaps calls for a different interpretation. Basavaṇṇa's profound grief is due to the fact that on the one hand he is lost to the Liṅga and on the other he has wounded the feelings of the Jaṅgama. In a Lingaprāṇi and Jaṅgamaprāṇi like Basavaṇṇa the loss is indeed great.

10. p. 140.

V. 17.

Miraculous juice (*marujavaṇi*)*:* From a species of plant supposed to have the power of bringing the dead back to life.

11. p. 140.

Pr. to V. 18.

Soḍḍaḷa Bācarasa: Soḍḍaḷa Bācarasa was an elder contemporary and a very close associate of Basavaṇṇa. He was one of the prominent śaranas of the time and participated in the philosophical discourses at the Anubhava Maṇṭapa. He has recorded his mystical experiences in a number of vacanas which end with the dedication, "Mahādāni Soḍḍaḷa".

Soḍḍaḷa Bācarasa, scholars hold, hailed from Sourāṣṭra, or modern Gujarat. He served under King Bijjaḷa as storekeeper, this appointment having been made by Baladēva, the King's minister. We are told in the Purāṇas that, being once challenged by the King, he brought Lord Sōmanātha of Sourāṣṭra to Kalyāṇa and erected for Him a temple which was known as Koṭṭārada Sōmanātha.[1]

There are some other accounts in the Purāṇas which prove the steadfastness of his devotion. According to Siṅgirājapurāṇa, it was with Bācarasa that Basavaṇṇa stayed when he came to Kalyāṇa[2] in connection with his marriage with Baladēva's daughter, Gaṅgāṁbike. It was Bācarasa, again, who got Basavaṇṇa an appointment under Bijjaḷa as accountant.[3] Later on, after the death of Baladēva, Basavaṇṇa became Prime Minister.[4]

Ref. 1. SSC, Pt. II, pp. 232–237.
2. SP, Ch. VI, Ver. 36, p. 91.
3. Ibid, Ch. VI, Ver. 52, p. 94.
4. Ibid, Ch. VII, Ver. 47, p. 106.

12. p. 143.

Pr. to. V. 20.

founder of the hundred-and-one stages (*śataēkasthalamūliga*)*:* We are already familiar with the Ṣaṭsthala philosophy of the Vīraśaivas. (Vide SS, Vol. I, pp. 398-408). The Sthala, or the Ultimate Ground, is divided into Aṅgasthala and Liṅgashtala. Aṅgasthala is divided into six Sthalas, namely,

Bhakta, Mahesvara, Prasādi, Prāṇaliṅgi. Śaraṇa and Aikya. The corresponding Liṅgasthalas are Ācaraliṅga, Guruliṅga, Śivaliṅga, Jaṅgamaliṅga, Prasādaliṅga, and Mahāliṅga. The six Aṅgasthalas are further divided into forty-four Sthalas. And the six Liṅgasthalas are divided into fifty-seven Sthalas. Together they make 101 Sthalas. These Sthalas indicate steps in the onward march of an aspirant to the Ultimate Resort. This system, it may be noted, is very comprehensive. It covers philosophy, metaphysics, ethics, religion and so forth and embraces almost all aspects and activities of human life. It offers a synthetic method of divinising the life of man.

13. p. 143.

Pr. to V. 20.

established the five-fold Liṅga in the five-fold face (*pañcamukha pañcaliṅga sthāpanācārya*): The five-fold face means the five-fold form of the elements, the sensory organs and the motor organs. Basavaṇṇa is credited with having established the five-fold Liṅga in the five elements—earth, water, fire, air and ether, in the five sensory and the five motor organs.

Vide SS, Vol. II, Ch. IV, V. 10, p. 41.

14. p. 156.

V. 33.

Guru, Liṅga and Jaṅgama, the manifested forms of Niṣkala Paraśiva-Liṅga, are also identical with Paraśiva. It is one of the principal tenets of the Vīraśaiva religion that a Bhakta should offer his body, mind and wealth to the three-fold Liṅga mentioned above. The individual finds the meaning and fulfilment of his life by offering his body, life and all to God who intensely lives the cosmic existence. Here Basavaṇṇa confesses that he has failed miserably in fulfilling his duties to the three-fold Liṅga.

15. p. 158.

V. 36.

The Static and Dynamic Liṅga are one (*sthāvara jaṅgama onde*): Here Sthāvara refers to the Iṣṭa-Liṅga which does not move. Jaṅgama refers to the Jaṅgamaliṅga, which moves from place to place. A Bhakta should have firm faith in the oneness of these two aspects of Liṅga. (Vide Note No. 8 to V. 13). Basavaṇṇa admits that, despite his profession of such a faith, he falters in his practice.

16. p. 164.

V. 42.

My lot has been....a hidden hoard (*nidhānava kāydirada.... enagāyittu*): The word Bentara is the corrupt form of the Sanskrit word Vyantara, meaning a supernatural being, a ghost or a goblin. It is a popular belief that certain hidden treasures are guarded by goblins or, sometimes, by serpents. They guard treasure, but cannot utilise it. Basavaṇṇa is grieved that, though he daily offers his worship to Liṅga, he cannot "utilise" it in his daily life. Liṅga is here compared to a vast treasure hidden in man himself.

Cf. VS. San, V. 7, p. 80.

17. p. 164.

V. 43.

eight-fold worship and service sixteen-fold (*aṣṭavidhārcane ṣōḍaśōpacāra*): Eight-fold worship is performed with water, sandal-paste, grains of rice, leaves and flowers, incense, the lamp, food-offering, and betelnut-and-leaf.

Sixteen-fold service is rendered with water for washing the feet, water for washing the hands, water for washing the mouth or face, leaves and flowers, sandal-paste, grains of rice, the rosary of Rudrākṣi berries, the umbrella, the fan made of hair of the yak, a small fan, song, instrumental music, dance, moving round to the right, obeisance and hymns of praise.

Vide VSS, Pt. III, latter half, p. 357.

18. p. 165

V. 44.

I practise my devotions (*māḍuve dēhārava*): Dēhāra is, probably, a corrupt form of the Sanskrit word Dēvāhāra, which literally means food for God.

19. p. 182.

V. 63.

Because the form of iron....alchemic stone (*kabbu rūpu.... honnāyittallade*): Paruṣa is the alchemic, or the philosopher's, stone believed to turn base metal into gold. Iron, coming into contact with this stone, turns into gold but never into the stone itself. Prabhudēva here compares Guhēśvara to a kind of Paruṣa which turns whatever it touches into Itself, just as fire turns wood into fire itself. Prabhudēva's objection to Basavaṇṇa's devotions is that the latter has not yet competely submitted himself to the embrace of Guhēśvaraliṅga.

20. p. 185

V. 66.

The servant may offend, it is the lord that pays (*bhṛtyāparādhaḥ svāminō daṇḍa*): The master is held responsible for whatever the servant does when he is entirely dependent and acts according to the master's will. Basavaṇṇa's plea is that whatever he does is in accordance with the will of his Lord Prabhu. If he has committed any mistake, it is because Prabhu drove him inwardly to it.

21. p. 188.

V. 70.

Have mingled (*samadarśana*): In this vacana Prabhudēva gives a reason for his anger. While appreciating Basavaṇṇa's disposition to the extent that the latter has identified his body, mind and life with those of Prabhudēva, he condemns such remissness in a devotee like Basavaṇṇa.

22. p. 194.

V. 76.

You are Allayya's....Supreme Master (*Guhēśvarana.... paramārādhyaru*): Here there is a reference to a previous incarnation of Basavaṇṇa, as Vṛṣabha. This Vṛṣabha, we are told, gave his Ātma-Liṅga to Vasudīpya, who later came to be known as Animiṣa because of his unwinking gaze on the Ātma-Liṅga come to his palm as Iṣṭa-Liṅga. We already know that Prabhudēva got this very Iṣṭa-Liṅga from the palm of Animiṣa. (Ref. SS, Vol. I, Ch. I, Intr. Pr. to V. 41, p. 90). This means that Animiṣa was Allama Prabhu's Guru. And the fact that Animiṣa received his Liṅga from Vṛṣabha[1], identified with Basava, makes it clear that Vṛṣabha, or Basava, is Animiṣa's Teacher, or Ārādhya. That is why Prabhudēva claims Basavaṇṇa to be his teacher's Teacher, or Paramārādhya.[2] In the following prose he reminds Basavaṇṇa of this past incident, more directly related by Cennabasavaṇṇa:

"*animiṣaṅge liṅgava koṭṭāta Basavaṇṇa....*'

SS(K), Ch. 8, V. 61, p. 159.

Ref. 1. SP, Ch. IV, pp. 41–54.
2. SS, Ch. IV, V. 35, pp. 83–84.

23. p. 203.

Pr. to V. 82.

Basavaṇṇa who at the highest height is still a servant (*ārūḍha dāsōhi*): The expression may also denote a person who has attained the highest stage of servanthood. This prose passage depicting the stature of Basavaṇṇa may be read profitably with Note No. 6 to V. 9, p. 386.

24. p. 205.

V. 84.

The vacana purports to delve the depths of Basavaṇṇa's real personality. Apparently, though Basavaṇṇa has taken his birth as

a man, he is ever awake to the divine fire in his heart. That is why he has always vigilantly kept himself above the limitations of nature. He has been continuously developing the divine in him. He has never let his mind wander to the triple mount, that is, gold, woman and land (Honnu, Heṇṇu, Maṇṇu). On the contrary, he has dedicated all this and himself to Guru, Liṅga and Jaṅgama. What is the outcome? He has transformed himself.

The vacana is interpreted in the light of Kallamaṭhada Prabhudēva's commentary.

Vide LLVC, V. 11. (Com.) pp. 408–409.

NOTES AND COMMENTS

CHAPTER VI

1. p. 233.
Pr. to V. 1.

as the presence of gold is evident to the eyeblacked sight (*añjana-vuḷḷavaṅge kaḍavaradiravu tōṟidante*): There is a belief that hidden treasure is seen if one applies magic collyrium to the thumb-nail and steadfastly gazes through it.

2. p. 237.
V. 4.

heaven of heavens (*mahadākāśa*): There is another reading, Mahākāśa. We get a clear account of Mahākāśa in a work on the Hundred and One Sthalas (ēkōttaraśatasthala). We have already noted these sthalas in Note No. 13 on Pr. to V. 20. Ch. V. This Mahākāśa is the 9th sthala coming under śaraṇasthala[1]. It is apprehended only by direct and immediate experience. It is the source of all light—the stars and planets, suns and moons. It is also the source of all light falling within the Yogic experience. It is also described as Cidākāśa, that is, the vast space containing even the elemental space which is Consciousness Itself. It is also described as an infinite canvas on which the grand picture of the universe is painted.

1. Si. S, Ch. XIX. Sls. 65–75. pp. 321–324.

3. p. 237.
V. 4.

the gentle sun (*śāntyarka*): It is the Sun of Blissful Peace which shines forth in the aforesaid Mahākāśa and is accessible only to inward experience.

4. p. 237.
V. 4.

by the ten winds undisturbed (*daśamarutana hoyilillade*): The Consciousness-Light is not susceptible to the blasts of the

ten winds.[1] Even the suns and stars may be wiped out of existence in the course of millions and billions of years. But this Light—the Sun of Blissful Peace—is never extinguished and remains eternally unaffected by the births and deaths of the universes.

1. They are: prāṇa, apāna, vyāna, udāna, samāna, nāga, kūrma, kṛkara, dēvadatta and dhanañjaya.

For details ref. CBV, pp. 674–675.

5. p. 238.
V. 4.

the flame that sprung from fire divine (*uriliṅgōdbhavavāda uriliṅga*)*:* A reference to the mythological story which runs as follows. Once there was a fierce battle between Brahma and Viṣṇu, two gods of the Indian Trinity, for sovereignty over the worlds. In the heat of the battle there arose Uriliṅga—a vast column of Divine Fire—between them and at the same time there came a divine voice announcing that whoever could reach either the feet or the head of the Uriliṅga would be the Supreme Lord of the worlds. Both Brahma and Viṣṇu failed.

Vide CBP, Ch. XVI. pp. 163–176.

6. P. 241.
V. 8.

good companion (*susaṅgi*)*:* Maruḷuśaṅkara had established Liṅga in all parts of his body, in every cell of his being. It was only through Liṅga that he made contact with worldly objects. It is in this sense that Maruḷuśaṅkara is called a good companion of God.

7. P. 242.
V. 9.

He who dedicated to the Aṅga the Begun, to the Prāṇa the Unbegun (*ādiyanaṅgamukhakkarpisi anādiya prāṇamukhakkarpisi*)*:* The terms, 'ādi' and 'anādi', that is, the Begun and the Unbegun, are variously interpreted. Here they may

be taken to mean the physical body and the vital breath, which accords with one of the interpretations of Mahādēviyakka. (ādiyē kāya, anādiyē prāṇa).[1] In the Vīraśaiva Sadbhakti it is enjoined upon the Bhakta that he should offer his body to and merge it with the Aṅga[2] which is nothing but the Aṅga of Liṅga and has become a fit vehicle for the expression of the Divine. Similarly, the vital breath is joined to the Liṅga-Prāṇa—the Prāṇa through which the Divine breathes and which makes the Divine life possible.

1. LLVC, p. 4 (Akkagaḷa vacana).
2. SAS, Ch. 4. St. 3. p. 46.

aṁ bhavēt paramaṁ brahma tadgataṁ tatparāyaṇaṁ
aṅgasthalamiti prāhuraṅgatattvaviśāradāḥ

8. P. 243.
V. 9.

Truth partaker (*nijaprasādi*): A nijaprasādi is one who lives or maintains himself on the Real. Perhaps it is the ultimate state to which a Prasādi can attain.

9. P. 248.
V. 14.

hero without pluck (*karuḷillada kali*): A person who continues to fight even when his pluck has been cut is a hero. In this context Maruḷuśaṅkara is regarded as a hero in the field of self-knowledge—knowledge that is not conditioned by inner and outer organs of sense.

Cf. PV, V. 9. p. 9.

10. P. 249.
V. 15.

For one....so wonderful (*parakāyava....ati biride*): If the word 'Accare' could be emended as 'Eccare', Maruḷuśaṅkara's idea would become clearer. Suppose you have a very brave and valiant opponent. If you shoot at him when he is himself, then it may be called an act of heroism. But could it be bravery to shoot at him when he has donned

another's, and a weaker, body? In India there is a belief that one can enter another's body, as was done, among others, by Śaṅkarācārya. This is known as Parakāya Pravēśa.

11. P. 251.
V. 17.

The eightfold pride (*aṣṭamadaṅgaḷanu*): Pride is of two kinds—inward and outward.

Outward pride: (1) Pride of caste or community, (2) Obstinacy, (3) Wealth, (4) Personal beauty, (5) Youth, (6) Learning, (7) Kingdom, (8) Penance (kula, chala, dhana, rūpa, yauvana, vidyā, rājya, tapas[1]).

1. VSS, Pt. II. pp. 122–123.

For eightfold inward pride refer Ibid. pp. 121–122.

12. P. 256.
V. 21.

The Visible Liṅga (*lōkaliṅgaṁ*): The word 'Lōka' means 'that which is visible'. It also means 'the world'. According to Vīraśaivism the unmanifest Liṅga is not essentially different from its manifestations. Fundamentally, the unmanifest and the manifest are one and the same. The visible Liṅga, that is Iṣṭa-Liṅga, symbolises all the different manifested forms of the Divine. The trees represent the manifested forms, and 'One Seed' the unmanifest Liṅga.

13. P. 256.
V. 21.

The Supernal Liṅga (*ūrdhvaliṅgaṁ*): Ūrdhvaliṅga is the Prāṇa-Liṅga, which is the 'One Thought', the taproot of all mental and vital activities.

14. P. 256.
V. 21.

The Mahāliṅga....realised (*mahāliṅgaṁ tu darśanaṁ*): According to Vīraśaivism, the original motive of all manifestations is the idea of Worship. The activities of the animate

and the inanimate represent the various faces of worship. That is why the Śaraṇa, with his all-round, all-pervading and eternal worship of Liṅga, comes to the final realisation of the Mahāliṅga[1] with Its grand, majestic and sublime worship of Itself. In this experience the Śaraṇa is Śaraṇa-Liṅga, and all his activities are Liṅga-Pūjā. To make this idea more graphic we may quote Sri Aurobindo: "World-existence is the ecstatic dance of Śiva which multiplies the body of the God numberlessly to the view; it leaves that white existence precisely where and what it was, ever is and ever will be; its sole absolute object is the joy of the dancing".[2] If we interpret this dance in terms of Self-worship and designate the dance as worship-dance it may well represent the Vīraśaiva view of God and the universe.

1. For details about Mahāliṅga refer LLVC, Ch. II. V. I. pp. 14-21.
2. LD, Vol. I. p. 119.

15. P. 256.
V. 21.

the One Word (*ēkākṣara*): Here it may be profitably noted that the 'One Word' represents the Praṇava which is identical with the Mahā-Liṅga.[1]

3. TSV, V. 33. p. 10.

16. P. 261.
V. 24.

Dwelling within the six (*ṣaḍādhāraṁ*): 'Ṣaḍādhāra' refers to the six Cakras, namely, Mūlādhāra, Swādhiṣṭhāna, Maṇipūraka, Anāhata, Viśuddhi and Ājñe. According to Śivayōga, the six Liṅgas—Ācāra, Guru, Śiva, Jaṅgama, Prasāda and Mahā-Liṅga have their seats in these Cakras.

4. SSV, V. 72. p. 19.

17. P. 264.
V. 26.

absorbed the Six (*āṟanoḷakoṇḍa*): Here the word 'Six' refers probably to the six Liṅgas.

Ref. note No. 16 to V. 24, p. 398.

18. P. 264.
V. 26.

three bonds burst (*mūṟaṟaholigeya bicci*): The self has tied itself to the threefold body—the gross, the subtle and the causal—which results in its identification with the body. The śaraṇa has to cut these bonds in his onward march to the Reality.

19. P. 264.
V. 26.

outflow of his eightfold self (*eṇṭātmaharigaḷa*): The eightfold self consists of the individual self (jīvātma), the inner self (antarātma), the supreme self (paramātma), the taintless self (nirmalātma), the pure self (śuddhātma), the discriminating self (jñānātma), the great self (mahātma) and the energising self (bhūtātma)[1] . The outflow implies the extraversion of this eightfold self.

1. VSS, Pt. 2. p. 98.

20. P. 264.
V. 26.

The Six-and-thirty Principles (*tattva mūvattāṟa*): The Sāṅkhya system has twenty-five categories:
(1) Puruṣa, (2) Prakṛti, (3) Mahat, or Intellect, (4) Ahaṅkāra, or Egoism, (5) Manas, or Mind, (6–10) Sensory Organs, (11–25) Gross Elements.

There are eleven more according to the Śaivāgamas: (1) Śiva, (2) Śakti, (3) Sadāśiva, (4) Īśvara, (5) Śuddha-vidyā, (6) Māyā, (7) Kāla, (8) Niyati, (9) Kalā, (10) Vidyā, (11) Rāga.

2. VSS, Pt. II. pp. 575–576.

21. P. 265.
V. 27.

Him in whom....has soared (*mūṟondāda āṟūḍha*): This gives the picture of a Śaraṇa who has attained the highest state in mystical experience where the threefold Liṅga, that is, the Iṣṭa, Prāṇa and Bhāva, have become one.

22. P. 266.
V. 28.

He is not the form....still (*ādiya....śūnyanalla*): Here the terms 'ādi' and 'anādi' deserve our utmost attention, as they are variously interpreted in different contexts. The instant or the point when the Absolute Reality takes form is regarded as 'adi'. When this Reality is absolved from all name and form and exists beyond space and time this state is described as timeless eternity, the unbegun and so forth.

Maruḷuśaṅkara, though in form, is not subject to the qualities of nature. Nor is he the Absolute Void bereft of all forms. He is a divine form of the Formless, the timeless Eternity.

Cf. (Note No. 8.) Ch. IV. p. 360.

23. P. 268.
V. 29.

Has changed....and spoken (*satpraṇava....mūliganu*): Satpraṇava is the Word, which is Eternal Existence. It is variously termed citpraṇava, the self-conscious sound, or cinnāda, consciousness-sound, or mūlapraṇava, the source-word. Just as the Absolute Reality forms Itself into the Satpraṇava, so Maruḷuśaṅkara, who in his deepest reality is Para, or Para-brahma, Itself, has broken his silence at the sight of Prabhudēva.

24. P. 270.
V. 31.

Absorbing the Three, Transcending the Six (*mūṟanoḷakoṇḍa, āṟa mīṟi ninda*): The 'Three' probably refers to the threefold Prasāda, that is Śuddha, Siddha and Prasiddha. The word 'Prasanna' occurring in the dedication, "Śuddha Siddha Prasiddha Prasanna Prabhuve." of Lord Maruḷuśaṅkara's vacana indicates a state of being where a Śaraṇa has come to embody the above threefold Prasāda. This state equally applies to a Śaraṇa and the Liṅga. The "Six" probably refers to the six states, or Ṣaṭsthalas. A true Śaraṇa, in his ultimate state of being, goes beyond these states which is described as mīrida sthala or the transcendent.

25. P. 271.
V. 32.

And called. . . . life (*hōda prāṇava. . . . rakṣisida*): Here there is a reference to an interesting incident in the life of Basavaṇṇa. When Mēdara Kētayya, a prominent Śaraṇa, died, Maḍivāḷa Mācayya remarked that Basavaṇṇa, regarded as Jaṅgama-prāṇi, was still alive even though the Jaṅgama, that is, Mēdāra Kētayya, was no more. At this Basavaṇṇa gave up his life instantly, but Maḍivāḷa Mācidēva brought back the lives of Basavaṇṇa as well as Mēdara Kētayya.[1]

1. (*a*) SSC, Pt. 2. pp. 158-160.
   (*b*) SP, Ch. XI. Vers. 13–21. pp. 142–144.

26. P. 271.
V. 32.

Kinnara Brahmayya: One of the prominent Śivaśaraṇas and a very close associate of Basavaṇṇa, Kinnara Brahmayya, hailed from Pūḍūr in Āndhradēśa. By profession he was a goldsmith, honest and sincere to the core, as the various incidents in his life, recorded in different Purāṇas, bear witness. He was an accomplished musician, both vocal and instrumental, and an expert in the Indian lute, Kinnari, as indicated by 'Kinnara' or 'Kinnari' appended to his name, Brahmayya.

The Purāṇas tell us that Brahmayya went daily to the temple of Śiva, sang devotional songs as he played on his Kinnari and received gold coins from the God. The money he got from his profession and from God he utilized for Jaṅgama Dāsōha. Brahmayya later went to Kalyāṇa on hearing a great deal of Basavaṇṇa's Bhakti. According to Purānic accounts he came into very close contact with Basavaṇṇa and other Śaraṇas of the time.

Once when he was offering his devotions to God Tripurāntakēśvara with his songs and instrumental music, it so happened that a ram, escaping from the hands of a paramour, entered the temple. Brahmayya wanted to save its life and stamped it with the Liṅga-mark. When the paramour entered the temple to claim the animal back, Brahmayya was

prepared to give more than a thousand gold coins for it. But the owner insisted on getting his ram back. A fight ensued in which the paramour was killed. King Bijjaḷa himself came to the temple enraged at the behaviour of the Śaraṇa. We are told by the Purāṇas that Tripurāntakēśvara Himself vouched for the justness of the Śaraṇa's action.

He stayed at Kalyāṇa for a pretty long time and was an active participant in the 'Anubhava' discourses. He has some vacanas to his credit which bear the dedication 'Mahāliṅga Tripurāntaka'. After Basavaṇṇa left Kalyāṇa, Kinnara Brahmayya, along with Cennabasavaṇṇa and other Śaraṇas, went to Uḷavi in Kārwār district, where he died. The Samādhi of Brahmayya near the 'Mahāmane' at Uḷavi and the name of the nearby river, Kānēri Hoḷe, are eloquent relics of the great Śaraṇa.

For fuller details refer:

1. AGC, pp. 84–85.
2. BP, Vol. I. Chs. 27 pp. 407–424. and 35. pp. 501–516.
3. SP, Ch. XII. pp. 150–156.
4. SL, Ch. XIII. pp. 314–318.
5. BDR, Ch. XI. pp. 72–81.

27. P. 272.
V. 33.

Vide Ch. V. V. 29. p. 152.

28. P. 273.
V. 34.

having shed. . . . and will (*aṅga. . . . karaṇaṅgaḷa mādu*): Maruḷuśaṅkara has done away with the nature, qualities and outgoing activities of body, mind, spirit and the senses. This practically amounts to his having no body, no mind nor will nor senses of his own. If at all the functioning of the body, mind etc. goes on, it is because he has embodied, according to Basavaṇṇa, Lord Kūḍala Saṅgama's being.

29. PP. 276-77.
V. 36.

This is a picturesque, and highly impressive, account of the ultimate Experience. Shorn of its imagery, it means that the worlds, with that which supports them, vanish in the moment of the supreme Realisation. 'Seven and seventy' seems to stand for an indefinite number made up by duplicating the mystic number 'seven'. It is quite possible, however, that we have here undertones of the Kuṇḍalini Yōga which forms an important part of the yōga discipline.

30. P. 283.
V. 39.

Our Basavaṇṇa it is that made the One in Three....the Three in One (*onda mūṟa....namma Basavaṇṇa*): The 'One' refers to the Liṅgasthala, the 'Three' refers to the threefold Liṅga, Bhāvaliṅga, Prāṇaliṅga, Iṣṭaliṅga—and the Six refers to the sixfold Liṅga, namely, Mahāliṅga, Prasādaliṅga, Jaṅgamaliṅga, Śivaliṅga, Guruliṅga and Ācāraliṅga. These correspond to the one Aṅgasthala, the threefold Aṅga, that is Yōgāṅga, Bhōgāṅga and Tyāgāṅga, and the sixfold Aṅga–Aikya, Śaraṇa, Prāṇaliṅgi, Prasādi, Mahēśvara and Bhakta. The creation, according to Vīraśaivism, is inspired and motivated by the spirit of play—play in the form of worship. Of course this is the cosmic play. Just as the nature of the play, the player and the ground determine the rules of the game, so are the Ṣaṭsthala rules evolved and enunciated with reference to the human body, the mind, the spirit and the physical world. The credit of evolving this divine order goes, according to Maruḷuśaṅkaradēva, to Basavaṇṇa.

1. SAS, Chs. 3–4. pp. 33–59.

31. P. 285.
V. 40.

performed impossible devotions....unattainable Union (*māḍa-bārada bhaktiyane....kūḍi*): The bhakti here mentioned refers to Śivādwaita Bhakti, or Nijabhakti, or Sadbhakti (Ref: Note No. 21 on V. 6 Ch. IV. p.364). This bhakti is quite

different from Dwaita Bhakti, where the worshipper and the worshipped are different (Ref. SAS, Ch. VIII. Sts 45–49 p. 135. for further elucidation). The term 'Nota'[1] refers to Śivādwaita Darśana, or Nijadarśana. The self, habituated always to look without, turns upon itself and looks within to realise its own deeper self. In this experience the seer and the seen are not different entities. The term 'Kūṭa'[1] refers to Nijayōga. It is the evolution of the self into its Real Self which, in fact, never was, is or will be separated from the former.

1. Cf. LLVC, Ch. IVX. V. 11. p. 325.

32. P. 286.
V. 41.

Who plucked....from Dakṣa's trunk (*kāmana kaṇṇa muḷḷa.... Dakṣana taleyanarida*)*:* Maruḷuśaṅkara is a Śaraṇa who has plucked the thorns in the eyes of Cupid symbolising man's lust or desire, and not the eyes themselves. Compare some incidents in the life of Śiva as depicted in mythology. Śiva burnt Kāma and was afterwards wedded to Kāmini, that is, Pārvati (Ref. Kai. P, Śivakāruṇyasthaḷa, song 10, St. 4). The term 'bhūmi' may be taken to mean 'the body', and 'taila' is 'snēha', attachment. Maruḷuśaṅkara has destroyed the regions wherefrom springs the oil of attachment. The Śaraṇa has burnt out the sacrifice wherein the individual soul is giving his body, mind and life as oblations to his own ego. The term 'tale' means dualistic knowledge. And Dakṣa represents the ego. The Śaraṇa has done away with such separative knowledge and is living in the unitive knowledge.

33. P. 286.
V. 41.

Dakṣa: Here there is an allusion to the mythological story which describes one of Śiva's twenty-five Līlās. This Līlā relates to the destruction of Dakṣa's sacrifice and the cutting off of his head by Vīrabhadra.

Vide CBP, Ch. 30, 31, & 32. pp. 297–334.

34. P. 287.
V. 42.

Still in the body....taint of Māyā (*kāyaviḍidirdu nirmāya-rāgippuda*)*:* It is the nature of Māyā to ensnare the individual in his ego-consciousness. As a consequence he is forced always to remain within the confines of his bodily, vital and mental consciousness. But the Śaraṇa is completely awake to the vast Divine Consciousness of his own reality, by which act all his bonds and limitations are automatically broken. There is an interesting anecdote regarding the Sufi saint, Bayazid of Bistun, which may illustrate our point. Some one knocked at the saint's door and cried, 'Is Bayazid here?' Bayazid answered, 'Is anybody here except God?'[1]

1. PPL, p. 18.

35. P. 289.
V. 43.

He is one from Kārmic body free (*karma kāyanu alla*)*:* According to the Hindu view of life, the individual soul takes the body as a result of its past actions called Sañcita karma and bears the consequences, good or ill—the fruits of these actions. The śaraṇa is free from such a Kārmic body.

Ref. 1. VC, Ch. IV. p. 233.

36. P. 289.
V. 43.

Nor Brahma's image he (*Brahmamūrutiyalla*)*:* This world is Brahma's creation. The śaraṇa, though in this world, is not of it; that is, he belongs to 'Ūrdhvasṛṣṭi, not to Adhassṛṣṭi.

Ref. VS. San, V. 4. p. 30.

37. P. 289.
V. 43.

pure of the six colours....grey (*svēta pīta....saḍuvarṇarahita*)*:* The six colours are: svēta, (white) pīta, (yellow) harita, (green) māñjiṣṭha (red) kapōta, (grey) and kṛṣṇa, (black).

The śaraṇa is not of the visible world, which presents various forms subject to these colours. In plain language, the śaraṇa is above the bodily nature.

1. Vide CBV, p. 673.
2. SDG, p. 389.

38. P. 290.
V. 44.

No bee....scent (*padumaparimaḷakeɤaguva....nibhrānta śaraṇa*): 'Bhramara' stands for the individual soul. The lotus stands for the heart with its innumerable cravings and desires.

39. P. 290.
V. 45.

not one who winks....sleep profound (*jāgra....anumiṣanalla*): He is not one who has fixed his unwinking eyes on form, his happiness and satisfaction in waking, dream or dreamless sleep.

Vide SDG, p. 389. vyākhyāna to 205. p. 389.

40. P. 290.
V. 45.

Not one....visions (*tējasarañjaneya gaṇita guṇitanu alla*):

Cf. SDG, St. 1101. p. 216.

41. P. 290.
V. 46.

Has, in a way....shoot and root (*ondu candadali....gelida*): While performing penance, ascetics in ancient days restricted their diet to roots, leaves and fruits and sometimes to simple water and air. But a Śaraṇa has no such restriction, because he offers every thing to God and receives it from Him as Prasāda.

Cf. TSV, V. 359. p. 116.

42. P. 290.
V. 46.

triple bond (*tribandha*): This traditional interpretation, however, does not seem to be in keeping with the spirit of this song. 'Tribhandha' probably refers to the threefold postures or yōgic bandhas which are employed in achieving the Kēvala Kumbhaka, or suspension of the inhaled air. These bandhas are Mūlabandha, Uḍyaṇabandha and Jālandarabandha. The last mentioned bandha causes the yōgic ambrosia (candrāmṛta) to trickle down from the upper part of the head, or Ūrdvabhāga.[2] For a Śaraṇa the practice of such yogic exercises is not needed. That is why Maruḷuśaṅkaradēva is described as having conquered the threefold bandhas.

1. SDG, p. 389.
2. PR, (Pāramārtha Prakāśike) Ch. II. pp. 244, 247 and 248.

43. P. 290.
V. 47.

He neither holds....of her (*candradhāranuvalla candrapūritanalla*): The twenty-five sports (līlās) of God Śiva are well known, one of which is to hold one of the sixteen digits of the moon on his head. Such sports became possible only because He assumed some form. But the Śaraṇa is beyond form. The yōgis are filled to the full with the yōgic ambrosia, but the Śaraṇa goes far beyond such an experience in which duality still prevails.

Vide SDG, p. 389.
1. PR. (Pāramārtha Prakāśike) Ch. II. p. 247.

44. P. 290.
V. 47.

He has absorbed....the bee (*bhṛṅga nuṅgida ruciyanondu māḍi*): In this context 'Bhṛṅga' stands for the All-pervading, and Ruci, or the sweet, is Śaraṇa himself. When the All-pervading has absorbed the Śaraṇa, all duality disappears and, as a consequence, there is the unitive experience of the Śaraṇa

with the Liṅga. This is what is called Liṅgāṅga-Samarasa in Vīraśaiva Philosophy.

Vide SDG, p. 389.

45. P. 292.
V. 49.

Within Reality....life (*nijadalli nirlēpabhāvakaru*): Individual consciousness, tied as it is to body, life and mind, is always contaminated and is never pure and unsullied. But the Śaraṇa's consciousness, detached as it is from body, life and mind, is free from all attachment. Ordinary consciousness and that of a Śaraṇa may be compared, respectively, to the hand that takes and the tongue that tastes ghee. The hand gets greasy but the tongue ever remains clean.

46. P. 294.
V. 51.

Whatever he is, lo! he's Brahma (*entirdaḍante brahma nōḍā*): This description of Lord Maruḷuśaṅkara by Cennabasavaṇṇa pictures, perhaps, the highest state of the intensely living experience of the Vast Real. In this state of experience all vestiges of the body are dissolved. The Light Divine fills the whole being, within and without. Such a Śaraṇa, suffused with the Divine Light, has the experience that it is his kindled existence which is the ground and support of all the universes. This is the reason why Śaraṇa and Liṅga, or Brahma, are identical.

NOTES AND COMMENTS

CHAPTER VII

1. P. 312.
V. 2.

I am your Mercy's cow (*nā nimma dharmada kavile*): The equivalent form of 'Kavile' in Sanskrit is 'Kapilā'. It is a tawny or brown cow. Sometimes such cows are branded with the Liṅga mark and left free to roam about and feed on anything they please. Basavaṇṇa compares himself to such a cow, and gratefully suggests that he owes his very being to the Śaraṇas.

2. P. 314.
V. 4.

Even if you....more and more (*kiṟikiṟidāgi nenedare.... maṟahu*): The statement seems to be a paradox but contains a profound metaphysical truth. Ordinarily, we think that by remembering or meditating on God we get more enlightened and nearer to the knowledge or realisation of Him. But this is only a partial truth. In the advancement of knowledge or of Yōga there comes a stage when all the activities of the mind, be it meditation or contemplation, must be completely stopped or stilled. The attempt to comprehend Reality with the mind at this stage would be sheer ignorance. A man need not jump to reach space.

Vide: *gaganavanu muṭṭuvoḍe neṭṭane*
niguri nindiralēnu kāraṇa....

PL, Intr. Ch. St. 16. p. 5.

Cf. Also Francis Thompson: "Does the fish soar to find the ocean,
The eagle plunge to find the air?"
("In no Strange Land")

3. P. 319.
V. 9.

The Teacher has wiped out the nature and qualities of Basavaṇṇa's body and mind. The result is that the two have become one. From this we can assume that it is the nature

and qualities that separate the physical and the mental being. This undivided being, according to Basavaṇṇa, is that of Prabhu, or the Lord. Since the Lord has taken his seat in the inmost shrine of his being, all the inward and outward activities, whether it be worshipping or knowing or meditating, are ascribed to the Lord Himself. No trace of his body or mind is left.

This vacana gives a very clear idea of the Advaita Bhakti, Jñāna and Kriya.

4. P. 320.
V. 10.

Through union.... body was (*saṅgadindāyittu tanu*): The word 'saṅga' obviously refers to the union of Puruṣa and Prakṛti.

5. P. 321.
V. 11.

This enigmatic vacana is explained in the prose passage introductory to the following vacana. The terms 'fool's head,' 'the wise head,' 'the male child and the female child', 'elder sister', and 'husband' symbolise forgetfulness, awareness, Śiva and Śakti, the power of right knowledge and 'you' (Prabhudēva) respectively.

6. P. 323.
V. 13.

This vacana is, in a way, a further development of the thought contained in Vacana No. 9. Basavaṇṇa's plea is that he does not intend to attribute his knowledge and forgetfulness, his body and mind to Prabhu, or God, himself remaining an independent entity. He protests that he has no separate and independent existence, thus implying his complete submersion in the being of God.

7. P. 324.
V. 14.

Prabhudēva raises an objection to Basavaṇṇa's line of thinking. Though closely bound up, the body and the Liṅga, thought and speech seem to be separate entities. Similarly, though interdependent, the word and the sound also appear to have each a separate

existence. Prabhudēva wants to know how Basavaṇṇa has realised the state where these dualities have become one. To top all this, according to Prabhudēva, the duality of God and the devotee is implicit in Basavaṇṇa's pleadings. This clearly shows that Basavaṇṇa has not as yet crossed the bounds of duality.

8. P. 326.
V. 16.

In this vacana, Prabhudēva refers to the previous incarnations of Basavaṇṇa in four successive ages. He also pays his profound homage to Basavaṇṇa by identifying him with his Guru Animiṣa. In regard to Basavaṇṇa's incarnations,

Cf. SS, Vol. I. Ch. I. The vacana of Cennabasavēśvara, pp. 53–54.
SS(K), Ch. VII. V. 32. p. 140. & Ch. VIII. V. 31. pp. 151–152.

9. PP. 327–28.
V. 17.

This enigmatic vacana gives a picture of the successive stages the Ātma goes through and comes to the realisation of the Absolute. The first line presents us with the pure, unsullied stage of the self in which inhere all the divine qualities. It has the divine "fragrance" from the start. Its native divinity, however, is obscured by borrowed hues, that is, the Triguṇas—Sattva, Raja and Tama. The vast sea is the sea of births and deaths of the body. The lotus refers to the heart, and the bee flitting about the lotus to the Jīva-Hamsa,[1] or the individual soul. The wings symbolise the movements of the soul. When the wings break, the bird-soul drops dead and in its death becomes immaculate. This is the "process of 'dying to self'—self in reasoning, self in willing, self in feeling....", a process by which the soul has "come at last to a knowledge of the Self, the Kingdom of God that is within.[2] The "clusters of rent lightning" refers to the inward experience of the divine light in its varying intensity. Prabhudēva has embodied in himself "the peace that comes from the light of a myriad moons".

1. P.Ph, p. 10.

10. P. 345.
V. 29.

born without birth (*jananavillada janita*): Prabhudēva is not a creature of flesh and blood. He is an Unborn Śaraṇa. This may be compared with the idea contained in the previous vacana pertaining to Basavaṇṇa:

"You were, indeed, an Unborn One

In Guhēśvaraliṅga!"

11. P. 346.
V. 30.

The Vīraśaiva Sadbhakti requires not only the liberation of the soul but the liberation of the body, life and mind as well. What is more, all these—body, life, mind and all—should be made into the nature of the Divine and be united with the Divine. The body should be emptied of its earthliness. This is the liberation of the body. The next step is to fill the body with the divine nature which is Practice, or Ācāra, which is elevated to the position of Liṅga Itself. The mind of the Bhakta should also be delivered from its earthiness, that is, ignorance, and should, further, be filled with the divine knowledge. Such knowledge is termed Sujñānaliṅga.

12. P. 351.
V. 33.

the armpit....body are (*kakṣe....amaḷōkya*): These are the six places[1] fit for wearing the Liṅga. The Vīraśaiva is enjoined to possess, or cultivate, certain virtues in order to make himself fit to wear the Liṅga in the above mentioned places.[2]

1. Dhārayēdavadhānēna śarīrē sarvadā budhaḥ
mūrdhni vā kaṇṭhadēśē vā kakṣē vakṣasthalēpi vā
kukṣau hastasthalē vāpi dhārayēlliṅgamaiśvaraṁ
Si.S, Ch. VI. Sts. 52–53. pp. 71–72.
In place of Aṅgasōṁku the sloka mentions Kukṣi.
2. (*a*) CBV, Vs. 930–936. pp. 438–441.
(*b*) Adv. V. 56. p. 34.

13. P. 351.
V. 33.

Dispelled six-and-thirty calumnies (*mūvattāṟu koṇḍeyava pariharisi*): In King Bijjaḷa's court there was an organised group of thirty-six calumniators who, day in and day out, tried their utmost to create trouble and to bring Basavaṇṇa and his followers into disrepute. The leader of this group was Mañcaṇṇa, his fanatical followers being Sōmayāji, Dāmōdara, Cennapaṇḍita, Kūcibhaṭṭa, Gōpāla Peddi and others. They thrived, it appears, because King Bijjaḷa many a time lent his ears to them.

Vide SP, Ch. XIX. Sts. 5–7. p. 195.

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If the truth and living value of a faith is not to be measured by numerical strength alone, Vīraśaivism is one of the world's great religions; and the philosophy on which it is based should have a valuable contribution to make to world thought and culture.

This philosophy was hammered out and defined at the Anubhava Maṇṭapa, founded by Basavēśvara, Prime Minister of Bijjaḷa, who ruled over a large territory of the present Mysore and the Andhra Pradesh State, with Kalyāṇa as his capital. Prabhudēva was the leading light in these discourses, later compiled and arranged in the *Śūnyasaṁpādane*. They are in the form of Vacanas, or brief utterances, which, often cryptic and allegorical, are generally of high philosophical value.

This philosophy, among other things, provided the theoretical basis for the sweeping social reforms which Basavēśvara initiated as far back as the 12th century, eight hundred years before the emergence of Mahatma Gandhi.